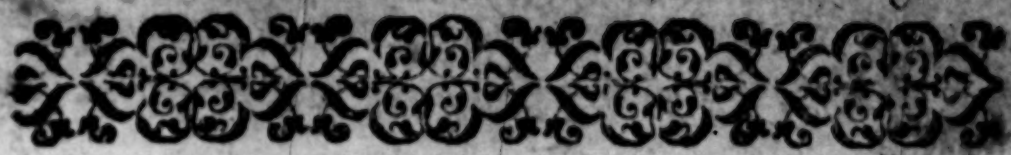


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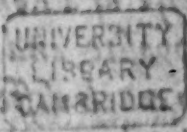


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BEGVNN AND PROSEQVVED IN CERTAYN
Letters or Passages between Iohn Aynsworth and Henry
Aynsworth; the one pleading for, the other
against the present religion of the
Church of Rome.



The chief things here handled, are,

1. Of Gods word and scriptures, whither they be a sufficient rule
of our faith.
2. Of the Scriptures expounded by the Church; and of unwrit-
ten traditions.
3. ~~Of the~~ Church of Rome, whither it be the true Catholike
Church, and her sentence to be received, as the cer-
tain truth.

Published for the good of others by E. P.
in the yeare 1615.

E. P. to the Christian reader.

Christian reader, I having had some interest in the conveyance of the passages here following, and with the consent of both the writers, taken knowledge of the matter in controversie; was moved, and did resolve to publish it to the view of others. Considering, that the subject and question handled, is very profitable, and the truth therein, necessary to be known. And whereas the controverters are so different in iudgment, and yet both of them for conscience sake suffer affliction, being separated from the Ch: of Engl: the one, to the practise of a Romane Catholik; the other to a way, thereunto most opposite; and both of them being leaders & men of note, in their so much different religions: it may move a desire to see the thing further prosecuted between them, and provoke a going forward where the stay is. I have without prejudice, but not (as I hope) without the good liking of both parties, (who each of them seemed unto me very willing, that any should read their writings,) put forth these things: hoping that some benefit may come to the readers hereby: whom I wish all of them to follow the Apostles counsel, to try the spirits whether they be of God. His grace be with us all, to guide us in the truth, Amen.

1. Ioh. 4.

E. P.

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*The occasion and beginning of the
passages following.*

MR. Iohn Aynsworth whiles he was prisoner in London, had conference with some other prisoners that differed in religion from him; about the right way of mans justification before God &c: which things he after answered in writing also, with this challenge at the end:

Let who will answer it; I could wish for name sake Mr Henry Aynsworth might see it. If any answer it, let him set to his name, as I set down mine, to stand to all, and then I will deal with him.

Iohn Aynsworth.

This writing was, as he wished, sent to the party by him nominated: who upon the receipt thereof, wrote as foloweth.

To Mr Iohn Aynsworth, prisoner in London, Mercy from God our Father, and the Lord Iesus Christ our hope.

MR. Aynsworth, I received a writing under your hand and name, touching some controversie in religiō: you defendeing the faith of the church of Rome that now is, against such as haue forsaken her for departing from the ancient faith of the church that was in Reme when Paul wrote thereunto: among whom we are, the witnesses of Iesus Christ. You prōvok in the end, who will to answer your writing, but with for names sake my self mought see it, promising, if any answer it, affixing his name, you then will deal with him. Though I have at this tyme other opposites to answer, and affayres important lying upon me, yet vvould I not altogether let passe this occasion offred by your self, whom for nation and name, (& I knowv not vvhither also for neerer alliance,) I regard as is meet, greiving for your estate, who are in captivity not so much in body as in soul: from vvhich if I could procure your release I should be glad. The vvay

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 to doe you good, or any that is in like error, I take to be this; that vve begin at the root and groundywork of our religions, in vvhich if vve can accord, there vvilbe more hope of other things. As first, howv our differences shalbe tried and composed; vvhether by the verdict of God, or of man? If of God, as I hold; then vvhere this is to be found? vvhether in the scriptures of the old and newv testament, or in the vvritings and mouthes of other men? If in holy scriptures, (vvhich is my faith;) then commeth to be considered, vvhat they are, and howv to be used. My self doe imbrace the vvritings of all the Prophets novv extant, from Moses to Malachie; vvho vvrote all in Hebrue, the Chaldee in Ezra and Daniel counted therevvith: & of all the Apostles and Evangelists, vvhich vvrote in Greek, as is novv generally received. By all and every of these I offer my faith to be tried, and to make tryall of other faith offred. The use of these, to be vvith all care, and reverence, sobriety, sanctitie, and vvisdome ministred by the holy Ghost. And here may be questioned, in vvhom the faith of a Christiā should rest, vvhither on the Churches sentence, vvithout doubtr or contradiction: or vvhither he should also have assurance in his owne hart, by Gods vvord and spirit. If the Church be our stay; then are vve to inquire, vvhere and vvhich it is: and so to consider the doctrines that it teacheth. Among vvhich this is one principal, (vvhich you treat of in your vvriting,) howv our synns shalbe forgiven, and vve justified in the sight of God. Thus may vve proceed in order: & if you please to begin vvith these grounds, I am vvilling (as my leysure shal serve me) not only to hear vvhat you can say for your religiō, but also to inform you vvhere I see you err. If you like not thus to deal, but vvill insist on the question in hand, I shall not be unvvilling to defend my Saviours sufferings, as asufficient for my salvation, and of all that trust in him. That vvhich shalbe prosecuted betveen us, (if ought be,) I desire may be done in love and meeknes, in simplicitie and sincerity, vvith brevity and perspicuitie: all vvhich I shall labour for, through the grace of God, and exhort you to doe the like. Othervvise from fruitlesse quarrels I shall surcease, & solovv more comfortable meditations. Thus vvish I your farevvell in soule and body,
 From Amsterdam this 4.
 of September, 1609.

Your freind to use in all Christian dutie

Henry Aynsworth.

Vnto this letter, Mr Iohn Aynsworth returned this answer.

I Accept vvith all willingness (Mr Aynsworth) of your ready offer, viz. that we should draw our disputations, and controver-
 sies to a maine and principall point, and foundation of our religion. For as to the spiritual building faith is a foundation and maine

main pillar, so also in the mysteries and principalls of our faith, there be some that as it were transcend through the whole body of controversies, and serve therein as Maister-springes, by whose motion and proof all things rest sufficiently satisfied, and proved to any indifferent judgement. Amongst others, this question by you propounded hath no meane place. For if I square out all the beleife I mainteine onely by approved, and infallible rule; my assertions must needs be as invincible as my rule is incorrigible. Now unto the point to be decided I briefly answer. That a man may elicit a supernaturall act of faith many things are required; first there must be *motiva evidētis credibilitatis*, prudential motives of evident credibilitie, viz. that all nations, and men of principall gifts, zeal and sanctity and induements have beleevd so, that it hath stood inviolable against so many and infinite heresies and persecutions, that it is so ancient, so visible, so constant, and unisforme in all essentiall pointes of doctrine: That it hath been sealed and confirmed with the blood of so many glorious Martyrs &c.

edificij fundamentu.

Ps. 92. testimonia tua credibilia facta sunt nimis.

II.

III.

IIII.

V.

L.

II.

III.

Secondly, There must be Ecclesia proponens, the Church propounding what is scripture, and what is not scripture, what is unwritten word, viz. tradition, and what is not.

Thirdly there must be *prima veritas*, the first verity, Gods verity, that must be *ratio formalis*, the formal reason why we doe beleve.

Fourthly, There must be a supernaturall judgement dictating that now it is good, at least generally to beleve.

Fifthly there must be a supernaturall concurrence of Gods holy illumination, and a concurrence of his infused habit of faith to determinate the indifferent power of our understanding to beleve, or not to beleve.

Out of the progresse of which act, an answer to your question may easily be deduced. For when you ask whether our faith shalbe tryed, by the verdict of God, or of man, I answer you directly enough though with a distinction, viz. That if you understand by what formall motive we shall be tryed in our beleefe, I answer by the verdict of Gods written, and unwritten word: But if you ask who shall determine our faith after a propounding manner so we say the Church concurrerth after the maner of an applying condition, teaching what is Canonisall, and that which is not autentike. And therefore I will prove, first, That onely the bare text of the scripture is not a sufficient rule of our faith.

2. I will prove that the scriptures expounded by the Catholike Church, is a true and indeficient rule of our faith.

3. That this rule is onely found in the Romane Catholike church sentence, and not in private mens illumination.

ons, and motions of a private and unseen spirit.

Calvin.
The Apol.

Hooker.

Hooker.
Zanchius.
Brentius.
Whitak:

First then to prove that the bare scripture is not a sufficient rule of our beleife, and that many mysteries, and points are to be beleebd, that are not expressly taught, or evidently deduced out of the holy scriptures; I frame this Argument. Nothing is to be beleebd that is not taught, or gathered out of the written word; but that the Bible is Canonically, is neyther directly taught, nor by evident consequence deduced out of the same: therefore it is not to be beleebd that the Bible is Canonically scripture. The Major is the common assertion of protestants, but especially I take it a cheife ground and principle of your sect, vide Calvi. de vera Ecclesia reformata pag. 473. and the Apologie of the Church of England pag. 18. The Minor is approved by Hooker a principall protestar, in his treatise of Ecclesiast. lawes lib. 1. pag. 84. lib. 2. S. 4. pag. 100. 101: who there writeth thus. Of things necessary, the very cheifest thing is to know what bookes wee are bound to beleive holy: which thing is confessed as a thing impossible for the scriptures to teach. And afterwarde he confirmeth thus. For (saith he) if any one book did give testimony of all the rest, yet the scripture that gives credit to all the rest, would require another scripture to be credited, neyther could we come to any pause whereon to rest our assurance this way. So that we see eyther that he holds scripture is not to be beleebd and authentike, or else he requireth the authoritie of something besides scripture to make it authentike. The force of this Argument did drive Hooker lib. 3. paragraph the 8. pag. 146. Zanchius in his confess. c. 1. Brentius in prologo Kemnitij in examine Conc. Trident. & Doct. Whitak: contra Stapletonum lib. 2. cap. 4. pag. 298, 300 to flie unto the authoritie of traditions to prove scripture to be scripture. Which if once they graunt, that traditions are sufficient to prove and try the groundwork of our beleife, viz. scripture to be scripture; why can they not ground other points of faith of lesser consequence?

M. Luther.
Tertull.

1. Pet. 3.

1. I prove that the bare and naked word of God cannot be an infallible rule or square of truth: I prove it thus. That which is difficult and includeth many senses, at least to the ignorant, cannot be a certayne rule of faith: But the scriptures are thus: As Anteced: Luther in his preface to the Psalmes acknowledgeth. Tertull. in lib. De præsceptis: saith, Nec periclitator dicere ipsas quoque scripturas esse et voluntate dei dispositas, ut hæreticis materias subministrarunt, cum legā oportet hæreses esse quæ sine scripturis esse non possunt. Where he confesseth that misinterpreting of scripture set the doore open to heresies. S. Peter also saith that in S. Pauls Epistles there be many things hard to be understood, which the unlearned, and unstable depeave as al the rest of the scriptures to their own perdition. And the difficultie thereof made S. Augustin, though a Doctor of incomparable wit and learning in his 12. conf. c. 14. bzeak
out

out in the height of admiration, and say; oh wonderfull profoundness of thy words, &c. Idem to: 3. lib. 2. De doctrina Christi: c. 6. confess that there was more in the scriptures that he understood not, then of that which he understood. The Eunuch of the Queen of Ethiopia was daily conversant in the scriptures, yet he confessed that he could not understand them without a master.

The second part of my Antecedent viz. that the scripture hath many senses litterall; many senses spirituall; of whose manifold, deepe and mysticall sense, the ignorant reader cannot be possist. And therefore since in the old law when any difficulty happened, the Priest was to decrie it; and therefore with a farre greater interest is the Priest of the new law that hath that spirit of interpretation redoubled, and ratification of his doctrine assigned and confirmed by Christ Jesus himselfe. is to expound the hidden senses of scripture. And therefore S. John bleim: He bids S. Peter and his successors feed his flock with the spirit of interpretation, which is the food to a reasonable flock and fold. This made the Apostles when they were to decrie the controversies about the cessatio of the ceremonies of the old law, not to repaire unto their private spirits interpretation, but to a councell gathered in Hierusalem; where S. Peter was head: where all was concluded with Visum est Spiritui sancto et nobis, It seemes good unto the holy ghost and unto vs. And therefore let S. Peter himselfe conclude. That no prophesi of scripture, that is no interpretation (as the holy fathers interpret) is made by a private Spirit interpretation.

Thirdly I argue, and by my argument I break the force of a pretended answer thus: Not onely scriptures by themselves are not sufficient to prove what is Canonically and what is not, but also that scriptures helped by private mens interpretation are not sufficient to prove the same. For they doe not onely allow of private learned mens interpretation, but the poorest handycrafts man, or the silliest huswife that is, they doe allow to interpret the hardest places of scripture, to shoulder the vniforme consent of all the fathers, Doctors, and schoolemen, with some fond topes of their owne braine, and invention; yea to adde their glosse of those places of S. Paul where he speaks of justification, and predestination; whereas they should say Oh altitudo sapientie et scientie Dei: qua incomprehensibilia sunt iudicia eius. When as they should rather rely on the ancient Fathers exposition. S. Hierome in his old yeares went as farre as Alexandria to heare Didimus. S. Hier. ad Paul: Epist: 103. c. 1. 67. used such hard discipline, retirement into the desert, abstinence, for obteyning the true interpretation of the holy scripture. How should we beleve such private handycrafts mans censure, and his sillie interpretation against the vniforme consent of the holy Fathers; against the streame of the learned of all ages; But admit they should have a wisely that speaking spirit to satisfy themselves, how should a man be perswaded they have

D. Aug. vide Vincent. Lyrani. lib. 1. c. 6. prophanas hereses. D. Hier. in cap. 5. ad Galatas. A. 8. Deut. 17. 1. Ioh. 1. 1. A. 15. 2. Pet. 1. D. Aug. l. 1. de doctr. Christi. c. 11. et lib. 1 c. 10. et l. 11. c. 18. & c. 12.

1. Cor. 2.

4. Reg. 4.

Have it to be a lantern unto others steps? Nay how will they prove against their adversaries, that they also have not that motion of the spirit? and though we should graunt they be illuminated in the truth of one mystery, how shall we know with like certainty all other different mysteries. But you will answer out of the 1. Cor. 2. Spirituall man judgeth all things and he is judged of none. To which I answer, admit that a spirituall man knoweth something, yet it doth not follow that his supernaturall instincts extendeth it self to all things, but onely to the knowledge of those for the obtaining of which that illumination was inspired. For Deliseus that had a redoubled spirit of Elias saith, Dominus celavit hoc a me et non indicavit mihi: Our Lord did hide this from me, and did not shew it: why then may not these simple soules rather feare that their private spirits defect in the declaration of some mysteries, rather then the redoubled Prophet confesse his ignorance in some things. Yet let us graunt that some few men should fully comprehend and penetrate the mysteries of our beleeve, yet for a twofold reason we deny to give unto them a definitive sentence and censure of matters of faith. First in that we are not so certified who these particular men be that have these especiall illuminations and illustrations, and therefore we are to preferre the definitive assercion of the Popes holpnesse and his counsell, before the certainty of mens inventions.

2. Since that the effects of this particular illumination, and assistance of the Holy Ghost, is not manifested and warranted by any extraordinary workes or miracles or the like in the: it were to make a desperate tender of Gods truth, to point this or that man wholely vincible of any controversie, in that many other men in the presence of some few mens illumination, might challenge unto themselves the like prerogatives of interpretation.

Fourthly I argue that which by the lights and lanterns of your opinions have ben wrōg'd in the highest degree to bolster by heresies, cannot be a true and indificient rule of faith. For what more frequent with hereticks, then at their fingers ends to cite places of scripture to back their heresies: as the Arians, Pelagians, Lutherans, and Sacramentaries. The Lutherans and Calvinists both disagreeing in a maine point of the real presence, the one holding Christs precious body and blood to be really and corporall in the Sacrament, though with a certain compariation; and the other holding Christ to be present with a signification onely: and yet both cite scripture, both of the pet citing scripture for scripture. John Anell of Kent led with this private spirit, denied Christ to have taken flesh of our B. Lady. William Cowbridge saies, Bishops have no more authority then Priests pag. 670, and yet by and by led by the selfe same spirit sayd, that Christs name was a filthy name. Alanus Copus. Dialog. 6. 17. John Wesel denied the Holy Ghost to proceed from the Father, pag. 1151.

1151. Frith the excellent Martyr of John Fox, pag. 942 943 944. affirmeth the reall presente to be no Article of beleefe, affirmative or negative. John of Teurburp, that the Jewes of good zeale did put Christ to death: pag. 935.

V.

Fifthly and lastly I argue, many mysteries of our faith are beleved that are not explicitly declared in the word of God, nor so infallible (prescinding from all traditions of the catholike church) deduced thence, so that they are sufficient to make one beleve that with so firme an act, as our faith requireth: therefore that which makes those mysteries worthy of constant beleefe is a rule of faith, as wel as the written word, whether they be traditions Divine or Apostolicall. My antecedent may easily without all just contradiction be proved, in that till Moses, the virtuous steps, and perfect acts of Noe, Abraham, Melchisedech was guided without the helpe of any written word, by the hand of tradition, derived from mouth to mouth, from man to man: yea after the writte word it appeares by Exod. 14. Nar- Exod. 14.
rabis filio tuo in illa die dicens hoc est quod fecit Dominus, &c Deut. 32. Interroga patrem tuum et annuntiabit tibi, majores et dicent tibi, Iob. 8. Interroga generationem pristinam, et diligenter investiga memoriam patrum. And not onely they of the old law, but also they of the newe, even after the coming of our Saviour, were without a written word; the Apostles and disciples being busied in preaching and instructing viva voce. Besides, many things we beleve though we have not the warrant of a written word for it: viz. that there was a remedie for women children, as well as for men to purge them of original sin; and something to be used to men children if they were ready to dy before the 8. day, which was the first time of circumcision: and that such a parcell of writing was scripture, and such not. Moreover wee beleve constantly against the condemned heresy of Helvidius; yea and against (as it were) the seeming letter of the scripture where it is sayd that Joseph knew not our blessed Lady til she brought forth her first sonne; Now every one knowes the phrase of the Hebrue word 2. Mat.
know, as Abraham knew Sara, and yet we simply beleve according to the prescript of the church, that she was a perpetual Virgin ante partum, in partu, et post partum. Besides the equalitie of three persons, and their processions, to Nestorius will not easily be proved, or to an Arian if you stand onely to a writte word, for he will cite scripture for himselfe, Pater major est me; and if you say that is to be understood D. Hyllar.
onely in regard of his humanity, and not in regard of his divinity, he in l. contra
will bid you prove that by the written word; and what place of scripture Constant.
soever you shal bring, he wil answer it with an other to his own introduce
purpose; The like will the Anabaptist doe about the baptising of infants: Aria: sic
How will you without tradition prove the procession of the Holy loquentes.
Ghost from God the Father, and the Sonne, as from one onely Noli verba
fountaine? How wil they justify the not keeping of the Sunday on que scripta
Saturday with the Jewes, the receiving of the sacraments fasting, non sunt.
the

2. Thes. 1.
16. 1. Tim.
1. Tim 1.
1. Cor. 11.
2. Thes. 3.

the eating of blood and strangled meat prohibited in the Actes of the Apostles? How can they eat a black pudding without the help of tradition, since they know it is forbidden by the written word, and no written word found plainly to license it. Therefore S. Paul seeing how necessarie the use of traditions were in Gods church, so oft commendeth it unto us. Therefore brethren stand, and hold the traditions which you have learnt whether it be by word or by our epistle: The efficacy and force of which is so necessary by experience, and so convenient by the judgment of common sense, that I wonder how men should deny the necessary use therof: For I aske if the Apostles were alive and should by word of mouth tel us the contents of many things contained in the scripture, without all doubt with all readynesse we should beleve them; why then will they not beleve them that lived in the Apostles daies, and such holy Fathers as flourished shortly after. Dionysius Areopagita affirmeth, the Liturgie of the Masse for the dead to be an Apostolicall tradition in sine eccles. Hier. c. 7. parte 3. Tertull. de corona militis. S. Aug. De cura pro mortuis c. 1. D. Chrys. homil. 3. in epist. ad Philipp. in Morali. D. Damascen. sermone de defunctis: initio: Also the Creede is affirmed to be an Apostolicall tradition: sic Rufinus in exposit. symboli in principio: D. Hier. epistol. 61. c. 9. D. Ambros. sermone 38. D. Augustinus de Symbolo ad Catech. lib. 3. c. 1. Hea that traditions were of this account we may gather out of the ancient Fathers of the Church. We may easily gather by the irreuerend speeches which Docto^r Whitaker useth against S. Chrysostom: for whereas he in the 2. of the Thess. 4. graunts that traditions are as well to be beleved as scripture, he sayth his speech was irreuerend and unworthy of a Father. And whereas Euseb. lib. 1. De demonstrat. Euangel: c. 8. sayth the Apostles did publish and propagate the sayth of Christ partly by scriptures, and partly by traditions; he briefly rejects one of the famousst records of antiquity, saying his authority is not to be receiued. Raynolds also in his conclusions answered to his conference, 1. conclus. pag. 68. Cartw. c. 8. in his defense pag. 103. affirmes that the fathers did still allow of unwritten traditions. Wherefore I will briefly conclude this point shewing that a man ruled by his private spirites direction can have no faith. For since they beleve scriptures only to be scriptures, in that they are delivered by by the Church, why should not they the beleve any thing that the Church with a generall consent propoundeth as a mystery of our beleefe. For if I beleve the relation of my friend because my friend tells me, I must beleve all that my friend relates with the like firme assertion and with the like reason; or else I doe not beleve my friend, but my owne affection, that is therein inclined to beleve the one, and not beleve the other. No more doth no protestant or any other sect beleve with a supernatural act of faith for then would he beleve of that the scripture propoundeth to be beleved, as well as beleve the scripture by reason it is of her propounding,

deb,

ord, else they beleefe onely their private spirits, dictament, and fantasies; that hath deriued unto the knowledge of many other mysteries as well, as of the truth of the scriptures.

The second thing I am to proue briefly is, that the Popes definitive sentence as he is head of the church, is an indeficient rule in matters of faith. The which is proved out of Luc. 22. Simon ecce Sathan expetivit vos ut cribraret sicut triticū, ego autē rogavi pro te ut fides tua non deficiat, et tu aliquando conversus confirma fratres tuos: Where our Saviour that is the founteyne of all grace and goodnes sayeth, that he hath prayed for S. Peter and so consequently for his successors since Christ speaketh of the confirmation of the Church against hell gates, not onely for a time but for ever; promising that S. Peter and thier faith should not faile, commaunding both him and them, and therefore bidding the confirm thier brethren. And that this prayer was powered forth for S. Peter and his successors, appeareth evidently. First in that our Saviour points forth one particular man saying, Simon, Simon, particularizing the speech with a pronowme of the second person saying, for thee, thy faith, and thy brethren. 2. Though our Saviour did begin to speake in the plurall number, Sathan expetivit ut cribraret vos, Sathan desired to sift you, immediately changeth the manner of speech, I have prayed for thee, and not for pee. 3. Our Saviour prayeth for him to whom he bidds & thou being converted confirme thy brethren, but onely S. Peter and not the Church in generall hath brethren: Besides S. Math. 16. He sayeth, he builds his church upon S. Peter. Tu es Petrus et super hanc Petram edificabo ecclesiam meam; and thereupon he chaunged his name, of Simon, he makes him Peter and Petra, and Cephas which name in the Syriack tongue signifies a rock, thereby to prevent all frivolous answers to a point so clearly declared: As appeareth first, in that first he designes him first out by the name of his father Bar Jonas, 2. by his own name Simon, then doth he as it were seclude him from the rest, saying, super hanc Petram edificabo ecclesiam meam; then by the authority and preeminence given him, shewed by the delivery of the keyes. All which the auncient Fathers doe affirme with an uniform consent, as Terrull: lib. de prescript Orig. homil: 5. in Exod. Sanctus Cypr: de unitate Ecclesie. S. Hyll: Cano: 16. in Mat. S. Ambros. sermo. 47. 68. lib. 6. in cap: 9. Luc. D. Hier. lib: 1. in Iovin: S. Epiph. in Anchor: S. Chrysost. homil: 55. in Mat. etc. every one of them affirming expressly that the Church of God was built on S. Peter as upon a rock: Besides this our Saviour in S. John 21. gives S. Peter the office of an universall Pastor, saying, pasc ovēs meas, feed my flock, which sounds as much as have care of my fold. But in S. John the 10. it is sayd that there is but one flock and one shepherd, and therefore since he bids him thise feed his flock, he honours him thise with the stile of an universall pastor: And therefore all the fathers jointly interpret this place of an especiall charge and dominion assigned unto S. Peter,

S. Peter, investing him thereby in the supreme seat and government of his church, and by him he is installed that had all power given him in heaven above and in earth beneath.

III.

Psal. 18.

Now lastly and briefly to shewe that our Romane Church is the true and onely Catholike Church of God, that it is that holy citie, Apocal. 21. v. 20. that fruitful vine, Psal. 79. v. 9. that high mountayne, that direct path, Isa. 35. vers. 8. that onely Dove, Cant. 6. v. 8. that kingdome of heaven, Mat. 13. v. 24. that onely spouse, Cant. 4. v. 8. that mysticall body of Christ Jesu, Ephes. 5. v. 13. 1 Cor. 12. v. 12. that foundation and rock of the truth, 1 Tim. 3. v. 15. that holy multitude to whom such speciall directions of the Holy Ghost is promised, Ioh. 14. v. 26. that Church against which hell gates shall not prevaile, Mat. 16. v. 18. the which Church was prefigured by the Ark of Noe, out of which none were saved from the all drowning deluge; that is that tabernacle: posuit tabernaculum suum in sole, a tabernacle placed in the sunne conspicuous of all to be seene; It is that citie that cannot be hidd. S. Math. 8. All which properties belong onely unto our Romane Catholike Church. First our church is Catholike. For in myn inmozie first we onely are catholiks, in so much that the name Catholick was hatefull to a Puritaine or a Protestant. And therefore Beza in his preface novi testamenti 1565. calls the name Catholike a vaine word. D. Humphrey in vita Iuelli pag. 113. calls it a vaine term: Surlyff in his challenge, a fruitlesse name; not unlike Gaudetius the heretike who termed the word catholick a humane fiction. Vt D. Aug: contra Gaudentium, lib: 2. c. 25 though it be against the article of our beleefe, whereas S. Hier: Apol. 1. adversus Ruf: sayth, if we agree with the Bishop of Rome go. Catholici sumus, where S. Hier: makes an unfallible note of a catholike man to agree with the sea of Rome. 2. Our Church is an auncient church, and God is moze auncient then the Diuill, truth then falshood, the good seed the bad cockle; Christs seamless coate then his rent peeces, that is Christs Church concording, then the division into schismes: And if pou graunt that once our Church was the true Church, but since it hath swarved from her auncient puritie, and incorruption; shewe I praye pou which Pope first gave place to the defects, by what doctrine first, in what age of our Lord, on what moeue and occasion, who openly repugned it, how that defect increased: But all these points we can proue on your religions and sects. Wee can shewe that there was neyther Wickliffe, Huss, Luther, Calvin of your religion; Luther and Calvin seeme first to have broached it, though within this hundred yeares, we can trace the forth the yeares, moeues, places, increase of their religion, as pou may read in histories. Wee are not ignorant of the moeues that made King Henry the 8. first oppose himselfe to the Romane church, though notwithstanding in his six articles he held and ratified seven sacraments of the Church, and conformed himselfe to al points of the Romane Catholick church onely excepting

by excepting the point of Supremacie: Wee can show so that lawfull in his daies and sworne to, which of some was held blasphemous in the latter end of King Edward the 6. daies; That also which was allowed of in his daies in his communion book was defied in Queen Elizabeths daies; And that in her daies that is rejected in K. James. And that in his Majesties daies now, whose Highness offers his religion to be tried by the united consent of the Fathers, and the 4. or 5. generall Councils, whose triall both his Bishops and you we are assured dare not stand to: That which the Protestants now held to be a true lanterne and touchstone of the truth, you repute onely as a stumbling block and a stinking smuffe.

We can show that interrupted duration of the Romane catholick church according to that in Daniel the 9. Regnum, quod in æternum non dissipabitur; and 5. of the Acts, si ex hominibus consilium hoc, aut opus, dissolvetur, si vero ex Deo non potest dissolvi. Wee can show the prophesy of the psalmist fulfilled, Dabo tibi gentes hereditatem tuam, et possessionem tuam terminos terræ, Psal. 118. Et dominabitur a mari usque ad mare. Wee can show multitudes of people converted to our religion in the East and west Indies, in Japonia and China, by men of our religion, and sent by an Apostolicall mission. Wee can show how that S. Peter about the 63. yeare of Christ came hither into England. Camden. in sua descriptione Britannia pag. 52. et Nicephorus utiple refert. We read how Pope Eleutherius sent hither anno 156. S. Fulgentium, et Damianum who baptized King Lucius: and lastly, S. Augustin and his companions Monks were sent into England and wrought the conversion thereof; and that S. Gregorie whom D. Humphrey so farre extollet p. 2. Iulian. rat. 5. pag. 614. Gregorius nomine quidem magnus, revera magnus, vir magnus et multis divina gratia donatus exornatus, was with his followers of our religion, shall manifestly be proved by D. Humphreys owne assertion p. 2. ratione 5. p. 616. In ecclesiam vero quid induxerunt Gregorius, et Augustinus, nisi onus caeremoniarum, Missarum solennia, et Purgatorium; so that we see they held those opinions of Masse and Purgatory that of Protestants is so extremely condemned. Now if we should urge you to shewe the succession of your interpreters and teachers from S. Peter, you will be mute, but we can shewe who succeeded each Pope, how long he lived, what doctrines he established. Lastly we can show all sanctity, unity and conformity of doctrine: Out of all which notes we can gather our church to be Vnam, Sanctam, et Apostolicam. But you can prove no one of these notes in your church. And when you shall be demanded at the tribunall of Almighty God why you hold this faith you now profess: you can onely answer, the holy and your privat spirit told you it was so, though against all antiquitie of time, just interpretation of scripture, consent of Fathers Greek and Latin. But when we shall be demanded why we believe in the Romane catholick church; we shall answer by reason Christ himselfe teacheth us so. We

Sic Metaph.
de Petro et
paulo apud
Lippo:
Beatus Be-
da l. 1. c. 4.

that heareth you heareth me, and he that contradicth you contradicth me; the church propoundeth vnto vs to be beleued so: the church, counsell, holp fathers, Doctors, soulders of all orders teacheth us so, in that the death of so many thousand Martyrs confirmes it so, so many thousand miracles wrought in the confirmation of it, witnesseth it so. So that we may justly and confidently say with Richard de sancto Victore lib. 1. de Trinitate. Nam cum omni fiducia ideo dicere poterimus; Domine si error est a teipso decepti sumus. Nam ista tantis signis et prodigijs confirmata sunt, et talibus quæ non nisi per te fieri possunt. Wonder and waigh well (Mr. Aynsworth) these few lines I send you, for I wish frõ the bottome of my hart pour soules good, and that pour eyes were opened to see the errour wherein you have liued; and the moze earnestly I wish it vnto you for country, name sake and alliaunce; and that those good talents of naturall vnderstanding and learning God hath indowed you withall, should not serue as heapers up of pour greater condenation, if you should dye out of the Romane catholick church which God of his infinite mercie forbidd. To whom I shall pray that he will of his free infusion of his holp grace, enlighten pour vnderstanding to see the truth, and incline pour will with all serbour and zeale to embrace it. From Justice hall in Newgate the 22. of September stilo veteri. 1609.

Your freind most desirous to giue you
satisfaction, to work your conversion
John Aynsworth.

The answer to the former writing.

*To Mr John Aynsworth, in Justice hall in Newgate; Grace and
vnderstanding from God our Father, and Lord Iesus Christ our
Saviour.*

I Perceiue by your second writing, Mr Aynsworth, your readie inclination, to controvert the differences between you and us, about the grounds of our religions, wherto (as in my first I signified,) I also am willing, for your or others good, to condescend, and prosecute as leysure serueth me. God guide me in this my enterprile: and blesse my labours vnto you.

The first thing which both of us were to agree upon, that we wrestled not in vain, was, how our differences shall be tried and composed, whether by the verdict of God, (as I hold) or of man. Herevnto, (after you have set down certayn generall things required that a man may elicit a supernaturall act of faith; which hereafter if need be may be scanned;) you returne me this word: I answer you directly enough though with a distinction, viz. that if you vnderstand by what formal motive we shall be tried in our beleefe, I answer, by the verdict of Gods written and unwritten word: but if you ask who shall deter-

mine our faith, after a propounding manner, so we say the Church concurrerth after the manner of an applying condition, teaching what is canonicall, and that which is not authentic.

This answer which you think direct enough, seemeth unto me very intricate and full offear. I had thought never to have mett with a man professing the religion of God, that would eyther deny the differences of religion to be tried & composed by the verdict of God; or that would doubt to answer such a demaund, without a distinction, when to a simple hart there is no doublenes or ambiguitie. Again you distinguish with such terms, as doo rather dimm the light then clear the same: for these words, formal motive, to determine after a propounding manner; to concur after the manner of an applying condition, &c. are more ambiguous then the thing it self propounded and distinguished. So, were I disposed to follow this game, we should here even at first, fall into contention and strife of words, which the holy Ghost hath forbidden with earnest protestation. From this course I signified before, that I would be farr: and will therefore plainly confirm that I hold, wishing you to weigh it in equitie.

That God onely is to be the umpier and arbiter of all questions and controversies about religion, is manifested thus. 1. Because himself commaundeth us his people, to take heed that we doo as the Lord our God hath commaunded us, not turning aside to the right hand or to the left; not putting any thing thereto, nor taking ought therefrom.

2. Because the corruption of man is so great, as naturally he understandeth not the things of God, neyther can he know them; (which lamentable experience dayly dooth confirm;) mans wisdom is foolishnes and enimitie against God. Whereupon all voluntarie religion, and humane precepts in divine worship, are condemned as vain and fruitles.

3. Because, men being dead in trespasses and synns, are quickned onely of God, and doo live by faith, without which we cannot please God: and faith is by hearing, & hearing by the word of God. Wherefore without Gods word, we cannot in faith assure our selves of any point of doctrine, neither can our questions of religion, soundly without it be determined.

4. Because, the Preills and Prophets of God, were bound to heare the word fro Gods mouth, and give the people warning fro him; & not for to prophesie out of their own hart, or so ow their own spirit. Also in cases of controversie to teach them according to the law, and judge according to the judgements of God. Wherefore the verdict of God, is the onely true triall and touchstone of religion, all other, are balladces of deceit. The sons of base men are vanitie, the sons of noble men are falsitie in the ballances they are toger lighter then vanitie it self. But the Lord giveth wisdom, out of his mouth cometh knowledge & understanding, every good giving, and every perfect gift is from above, and cometh down from the father of lights. Had I to deal with an Atheist or Paynim, I would use other grounds: but writing to you a professor of Christ, it is enough to lay down such principles, as all of Christian

Me Logo-
machein.

2 Tim. 3. 16

1 Deut. 5. 32

1 Deut. 12.

32.

1 Rom. 3. 10

11. - 19. 1

Cor. 2. 14.

1. Cor. 1.

10.

1 Ro. 8. 7.

1 Col. 2. 22.

23. Mat. 15. 9

1 Eph. 2. 1. 5

1 Gal. 3. 11.

1 Ebr. 11. 6.

1 Ro. 10. 17.

1 Eze. 3. 17.

1 Eze. 13. 2.

1.

1 Deu. 17.

11. Eze. 44.

24.

1 Psal. 62. 9.

secundū

Hebr.

1 Prov. 2. 6.

1 Is. 1. 17.

Christian

Asian religion will confesse.

The second thing we were to record of, was, where this verdict of God is to be found, whether in the scriptures of the old and new testament, (which is my faith) or in the writings and mouthes of other men? To this I have not your direct answer as I expected; yet you manifest your mind, in that you take upon you to prove, *That onely the bare text of the scripture, is not a sufficient rule of our faith.* I will first breifly confirm, that which I set down: and then I will answer your arguments.

*Hebr. 1. 1.

†Ioh. 8. 39.

†Act 10.

40. 41. 42.

& 1. 32.

†1. Cor. 1.

20.

*Rom. 16.

25. 26.

†Rom. 10. 6.

7. 8.

†1. Tim. 3.

16. 17.

†Ioh. 20. 31

*1 Ioh. 1. 4.

†1. Cor. 4. 6.

phronein.

In many parts and in many sorts (* sayth the holy Ghost) God having spokē of old time to the Fathers by the Prophets; hath in these last daies spoken to us by the Son: which Son having twinesse of the former prophets writings, chose also special men to be † witnesses of his doctrines and actions unto the world, both by word and writing. Who haue testified unto us, that whatsoever God promised to the fathers, he hath fulfilled unto us by † the Son; and have opened * by the propheticall scriptures, the secret and myserie of the Gospel: so as none need to say in his hart, † who shall goe up into heaven, or who shall goe down into the deep; for the word is neer us, in our mouth and in our hart, even the word of faith which they preached. And by them we learn that all † scripture is theopneustos, inspired of God, & profitable for doctrine, for reprehension, for correction, for instruction which is in righteousness, that the man of God may be (artios and exertismenos,) perfect and perfectly fitted unto every good work. These also, after vocal preaching, did write their gospel, that such as read, might beleeve, and † in beleeving might haue life through Christs name, and that * their joy might be full. Wherefore as we are referred to the scriptures for assurance of our faith: so also are we willed not † to presume, (or be wise) above that which is written. This being the auctoritie and authentia of the scriptures, as we are taught of God: let us now weigh your reasons alleged to disable them.

Your first argument is:

1. Argum.

Nothing is to be beleeved, that is not taught or gathered out of the written word. But that the Bible is canonical, is not directly taught, nor by evident consequence deduced out of the same. Therefore it is not to be beleeved, that the Bible is canonical scripture. The Major as you say is the common assertion of Protestants; citing Calvin, and the Apologie of the Church of England. The Minor you say is approved by Hooker a principall Protestant.

Answer.

I answer, the pillars of your propositions being earth and ashes; the whole frame and conclusion of your argument, lieth in the dust. I told you before we entred into this feild, that it is Gods word, not mans, that I would trie and be tried by: Wherefore you bet the aier in vain, if by any mans auctoritie, you think to supplant my faith. Much lesse will I approve what every Protestant hath written. So leaving others, I return unto your self. Your first proposition is too generally, I grant, many things may be beleeved, though they be not gathered out of the written word:

word: but I hold not any thing needful to be beleevd for salvation with God; but that which is taught by his written word. Which perswasion I ground upon these and other like scriptures, Ioh. 20. 30, 31. 2. Tim. 3. 15, 16, 17. Eccles. 12, 11, 12.

Your second proposition I deny. Your reason, learned from *M. Hooker* to confirm it is: *For if any book did give testimonie of all the rest, yet the scripture that gives credit to all the rest, would require an other scripture to be credited, nepther could we come to any pause wheron to rest, or assurance this way.* I answer; Al scripture (such as I rely upon) is theopneustos, inspired of God, and therefore authentik, and to be a canon and rule of our faith and actions. To discern what scripture is inspired of God, none is able but by the spirit of God. For the Apostle sayth, What man knoweth the things of man, save the spirit of a man which is in him; even so the things of God knoweth no man, but the spirit of God; 1. Cor. 2, 11. Of this spirit God powreth out upon all his children some mesure; without this spirit, none can say that Iesus is the Lord; * 1. Cor. 12, 3. though men should see all his mighty miracles, and hear all his gracious words, yet could they not be perswaded, unless God opened their hearts. † Ioh. 12, 37. Therefore sayd our Saviour to Simon bar Ionas, "flesh and blood hath not revealed this unto thee, (that I am the Christ the son of the living God,) † 8. 39, 40. but my father which is in heaven. And as of him, so of all, he sayth, † No man can come unto me except the father which hath sent me draw him. Act. 16, 14. Whither the word therefore be spoken or written, it cannot be beleevd † Mat. 16, 17. to be of God, but by the spirit of God, which therefore is called the spirit of beleef or of faith; & which spirit is joyned together with the word, † Ioh. 6, 44. in the Saints (as * Isaias prophesieth:) who therupon are all † taught of 12. Cor. 4, 13. God; & have received (as Paul sayth,) not the spirit which is of the world, * Esa. 59, 21. but the spirit which is of God, that they may know the things which are † Ioh. 6, 45. given to them of God, 1. Cor. 2, 12, and it is the Spirit which testifieth, that the Spirit is truth, 1. Ioh. 5, 6.

The whole word of God being of it self worthy to be credited, and having testimony of the same Spirit which spake & wrote it, is also further confirmed by the power & effect thereof in the conscience, peircing more sharply then any "two edged sword, and discerning the thoughts and intents of the hart. The power, majestie, excellencie, of the scriptures above all humane writings, felt in the hart, and confirmed by the spirit, evidently prove to all that are Christs, that they are of God; and if from him, then are they canonical, the rule and mesure of our faith and actions; & these all doe bear witnesse one to an other, the latter Prophets and Apostles commenting upon Moses the first divine writer, & Iohn the last, confirming and abridging all other from the first, in his heavenly Revelation. † Ioh. 12, 11. The ear (sayth † Iob) discerneth words, as the palat tasteth meat for it self; wherfore though the natural man discerneth no difference between Gods canonical and mans apocryphal scriptures, yet the spirituall man discerneth all things; and by testimonies of the scripture is able for to 11 Cor. 2, 15. prove that the Bible is canonical, contray unto your Conclusion; al-

though

* Jude, 19. though perhaps he cannot perswade it, to them which are carnal & have not the spirit; as the *Apostle speaketh. If this be not, as I have shewed; but we must rely upon men, for the ground of our faith: then would I know, how you can perswade an infidel, to beleve Christianisme rather then Mahometisme, to be the way of life. For the Turk will say & swear that the Alkoran is of God; as the Pope will say of the new Testament. And if mens voices shall carry it away, our beleef in Christ is lost. If miracles be alleged, there is still the same controversie, whether they be divine or divilish: for hethens and idolaters have had miracles many; and Antichrist, as it is prophesied, shall & shall doe great wonders, making fyre to come down from heaven on the earth, in the sight of men. Your other allegations of antiquitie, Vniversalitie &c. will not stop the mouth of Iulian the Apostata, but he will bear down Christianiti: and restore Paganisme, as being ancient and universal. So there will be no feeling of the conscience til it come unto God, and rest upon him alone, and receive the plerophorian, the full assurance by his spirit; without which men can not discern between the prophetically writings and the Iewes Thalmud, between Christs Testament and the Turks Alkoran, or between Gods oracle out of the Debir in Ierusalem, and the Devils oracle out of his temple in Delphos.

† Rev. 13,
13.

† Ephes. 3, 6
† Eph. 4, 4, 5

Again, as the Israelites discerned canonical scriptures from others; so doo we: for we Gentiles are & coheys with them, and of the same body; for there is & one body and one spirit, as there is one Lord and one faith. But they relyed not on the Church, or on the Highpreist & his council: for had they so doon, their church must haue had privilege not to err, (as you think of yours;) which if you grant a Iew, he wil overthrow your beleef in Christ, seing their Preists, Elders & people condemned Christ, his Apostles, and their writings. As you would answer a Pharisee for this point, so mind the like answer to your self.

Finally your plea is overthrowen & confounded by your own praefise: for you will have us receive the scriptures for canonical, because your Church of Rome sayth so they are: we must beleve upon her word, Tobie and Iudith to be canonical; but the third and fourth of Esdras, nor: the first and second of the Machabees to be canonical, but not the third or fourth. If any make quæstion of this for conscience sake; you seek to resolve him by the definitive sentence of the Pope who cannot err. But if he ask why the Pope of Rome may not err, aswel as the Patriarch of Constantinople: you then allege (as after to me in this your letter) Christs promise to Peter, Mat. 16. and there you scan every word, and presse every circumstance of the text, to make him beleve that Peter was the Rock and head of the Church, and consequently the Popes his successors. Ask he you againe, how he shall know that Matthewes gospel (wherin this promise is written) is canonical, rather then Nicodemus gospel: you will answer because the Pope hath so determined. Thus the very entrance and ground of your religion, bringeth men into a maze and Labyrinth: for we must beleve the Pope cannot err, because Christ sayth such words

words to Peter; which the Pope expoundeth and applyeth to himself: & we must beleve that Christ sayd them words, because the Pope hath determined that he sayd them. Thus the foundation of our faith, must rely wholly upon man, (a clod of clay :) whatsoever he telleth us is scripture, that must we so esteeme; how ever he expound scripture, so must we take it: what he sayth is tradition or Gods unwritten word; we must so regard and keep it; be it never so absurd, against the light of nature, against reason, against the grounds of faith; against the evident testimonies of the prophets and Apostles; we must captivate all our understanding, faith and conscience, under the Popes wisdom: and all because he telleth us we must so doo. Otherwise, if we may trie this principle of yours by the scripture, through the light of Gods spirit in us; then may we doe the like of other, which be of lesser moment. Consider I pray you this first point seriously; and the Lord give you understanding in all things. And let me here put you in mind (though I be not yet come to the end,) of the last motive in your letter, where you tell me how **why you shalbe demanded at the tribunal of almighty God, why you beleeve in the Roman catholick church;** you can answer, by reason Christ himself teacheth you so, saying, **He that heareth you heareth me &c.** But deceive not your own soul; for when Christ shall ask you at that day, why you have worshiped images, sung masse and Dirige, prayed to Saints and soules departed, and * transgressed many other of his fathers commandements by your traditions; you will answer, because the head of your church the Pope did teach you so; when he shall ask you, how you knew the Pope to be head of the church, and to haue such authoritie over your conscience; you will answer because Christ himself spake such words to Peter as are written, Mat. 16. When he ask you agayn, how you knew that he spake those words, or that they extended to the Pope of Rome, above all other: your answer vvill be (according to the grounds of your religion) because the Pope himself, vvith his senate of Cardinals did tel you so. Then vvill your hope be the vveb of a spider, and your house novv seeming upon the Rock, vvill be found upon the sand: you shall hear the Curse pronounced upon * the man that trusted in man, and made flesh his arm, and vvithdrevv his hart from the Lord; and that all such † vvorshiped him in vain, as had their fear tovvard him, taught by the precept of men. The ‡ Rock of my hart, vvho is my portion for ever, preserve me and deliver you from those syrtes and quicksands, vvhere men make ship-vvrack of faith.

* Mat. 15, 3.

* Jer. 17. 6.

† Mat. 11. 9.

‡ Isa. 29. 13.

‡ Ps. 73, 26.

2. Argum.
answered.

Your second argument to prove that the bare & naked vvord of God cannot be an infallible rule or square of truth, is this; **That which is difficult and includeth many senses, at least to the ignorant, cannot be a certaine rule of faith: But the scriptures are thus.** Your antecedent you seek to confirm by Luther, Tertullian, and S. Peter also vvho (as you vvrite) sayth † that in S. Pauls epistles ther be many things hard to be understood, which the vblearned and unstable deprave as all the rest of the scriptures, to their own perdition. To this of the Apo-

† 1 Pet. 3.

*dusnocta
ina.

*Rom. 3.3.

†Mat. 13,
23. 14. Luk.
8. 10.
Pro. 1.4.

*Deut. 17.

†Euripid.

ſhe I anſwer, firſt, you ſet the holy text on the centers, to ſtretch it out for your uſe. The Apoſtle ſayth * **ſome things** are hard to be underſtood; yo I would haue him ſay, **many things**: he ſayth, they deprave theſe **as the reſt** of the ſcriptures; you ſay, **as all the reſt**. Secondly this teſtimonie, though it were as large as you extend it, proves not your antecedent, but onely the firſt part of it; and ſcarce that too. For to gather be- cauſe part is difficult, therefore the vvhole is; is more then eyther his vvords, or good reaſon vvill bear. The later part, that the ſcripture can- not be a certayn rule of faith, followeth not upon the former: it may be a certayn rule; though ſome part of it be difficult, though many men doo deprave it. Our ignorance or perversnes, cannot make crooked that vvhich is moſt ſtreight, no more then our ¶ unfaithfulnes can make the faith of God of none effect. The artizen that vvorketh by rule and ſquire, may through vvant of ſkil or heed, vvork amysſe; but himſelf is to blame, and not his rule. Againe though ſome ſcriptures be difficult, yet many be plaine and eaſy; and God hath ſo tempered them together, that the vvifeſt ſhould haue vvherin to exerciſe their vvitt, and admire Gods myſ- teries; and the ſimpleſt ſhould haue playne documents, vvherby to grow in their faith. It is our fathers vvill alſo that to ſome, his vvord ſhould be in parables; that ¶ hearing men may hear and not underſtand, vvhen to others it is given to know the ſecrets of the kingdom of God; vvho hath vvritten his vvord to give unto the ſimple ſharpenes of vvitt; to the child, knowledg and diſcretion. Again you allege the Eunuch, Act. 8. vvho confeſſeth that he could not underſtand the ſcripture vvithout a maſter. I anſwer as before, this proveth no insufficiencie in the ſcripture, but in the reader. I vvill further confirm it by your ovvn poſition; vvher after- vvards you undertake to prove, **That the Popes definitive ſentence as he is head of the church, is an indeficient rule in matters of faith.** But theſe definitive ſentences, ſay I, are ſome of them hard to be under- ſtood, at leaſt by the ignorant; and many cannot underſtand them vvith- out a maſter; if therefore your argument be good, your poſition is naught, and you muſt ſeek a nev rule in matters of faith. Your humane teſti- monies ſay no more then is already heard and anſwered: if they did ſay more and you preſſed it, I vvould make anſwer as to you, but leave the Fathers to ſleep in peace.

You procede vvith the ſecond branch of your antecedent, ſaying, that the ſcripture hath many ſenſes literal, many ſenſes ſpiritual; vvher- upon you gather, ſure is the old law vvhen any difficultie happened, the ¶ Priſt was to decide it, therefore vvith a farr greater intereſt, the ¶ Priſt of the new law, that hath the ſpirit of interpretation redoubled, and ratification of his doctrine aſſigned and confirmed by Chriſt Je- ſus himſelf, is to expound the hidden ſenſes of ſcripture.

I anſwer, firſt that ther be ſo many ſenſes literal & ſpiritual, as you doo ſay, reſteth for you to prove in your next; for in this you make none. I hold the ſenſe of ſcripture to be one, though applied to many tymes, places, and perſons. Pentheus in the ¶ Poet, thought he ſaw tyvo ſuns.

in the firmament, when ther was in deed but one: it was but the distemperature of his own senses that made him so to think. You suppose the world (which shineth as the sun in the firmament of the church) hath many meanings: when it is but the dazeling of your eyes. Secondly though it were granted to haue many senses, yet the law in Deut. 17. maketh nothing against my faith. For I graunt the scriptures are to be expounded by the Preists and Ministers of God. Deut. 33. 10. Eph. 4. 11, 12. yet not by mans owne judgment, or at the wil of any mortal creature: but by the spirit of God, and by the scripture it self, as did the preists in Israel. For no minister of Christ, (no not the Apostles) haue dominion over our faith: but are in declaration of the truth, to approve themselves to every mans conscience, in the sight of God, as Paul sayth. Neither mought the Preists of old, decide controversies as they lysted themselves; their words were not oracles: but they were to inform the people according to the law; which the Lord explaineth by the preist Ezekiel thus. In controversies they shall stand to judge, and they shall judge it according to my judgements, &c. Ezek 44. 24. Thus Gods law is the rule of judgement; and the scriptures are not so bare & naked, as to need the raggs of mens inventions to array them. If you yeeld not in this, I pray you what answer will you make to the Iewes, that shall plead vvith you against Christ, and alledge, how their high Preists and Rulers which were to decide all controversies. Deut. 17. decided this controversie of Iesus of Nazareth thus, that he was a seducer, a blasphemor, a traytor, & therefore to dye the death. If the bare and naked scripture (as you call it,) help you not against their pontifical decrees and expositions; you wil haue but a bare and naked faith, the shame wherof, no figleaves wil hide. But the Preist of the new law you say, is to decide vvith a farr greater interest. I grant it; for Christ being come, the high Preist of good things that were to come, hath farr greater privilege and power then any legal Preist; and him we are commanded to hear. But he is not the Preist you mean: for you alledge from Iohn 21. that Christ biddeth S. Peter and his successors, feed his flock with the spirit of interpretation, &c. I marvel how this wil make for your opinion, that the bare word of God, is not an infallible rule or square of truth. For doo you think in good earnest, that Christ would haue the Apostle feed his flock, with ought save Gods word, because he bad him feed? then all other Pastors must doo so too. For the same Apostle writeth afterward thus, The Elders which are among you, I beseech, who am a coelder, &c. feed the flock of God; & an other Apostle sayth to the Elders of an other church, Take heed to yourselves, and to all the flock wherof the holy Ghost hath made you Bishops, to feed the Church of God &c. If the commandement to feed, privileged S. Peter above the law and word of God: then all Christian Bishops or Elders, haue like privilege, because they haue like commandement. But I deny eyther that Peter alone was to feed Chrills sheep, or that he mought feed them with any thing, save Gods word. For the Apostles doctrines were the commandements of the Lord, 1 Cor. 14. 37. &

* 1 Cor. 2, 13.
† Nehé. 8, 8
† 2. Cor. 1, 24.
† 2. Cor 4, 2
* Deu. 17. 11

† Heb. 9. 11
† Mat. 17. 5.

11 Pet. 5. 3.
* Act. 20, 28.

not their own counsels: and if S. Peter or any other, taught or practised contrary to the word, he was to be withstood and reprov'd, Gal. 2. 11. Wherefore even Peter himself (who knew wel the meaning of his comission,) taught the church, that their new birth was * not of mortal seed, but of immortal, by the vword of God; and that was the word which was
 * 1 Pet. 1. 23
 25. preached among them; and which he exhorted them still to † desire that
 † 1 Pet. 3. 2. they might grow thereby; & willed the, that if any man spake, it should
 ‡ 1 Pet. 4. 11. be as the words of God; and referreth them to the sure † word of the
 † 2 Pet. 1. 19 prophets, as to a light that shineth in a dark place: that strange it is you should gather any thing against the auctoritie or sufficiency of the scriptures, because the Apostle was willed to feed the sheep of Christ; vnlesse you think they should not have wheat but chaff to feed upon. And if your cheif shepheard of Rome use so to feed his flock, & gather such doctrines from Christs commandement; I will never goe over the Alpes to fetch my food from him.

You next allege Act. 15. where the Apostles meaning to decide a controverſie, repared not (you say) to their private spirits interpretation but to a council gathered in Jerusalem, where S. Peter was head, wher al was concluded with **It seemeth good to the holy Ghost and to us.**

I answer, you hold not to the point which you took upon you to prove, viz. that **the bare word of God is not an infallible rule of truth:** the scripture you cite maketh against you; for the Apostles were publishers not of their own word but of Gods, 1. Theſ. 2. 13. 1. Pet. 1. 25. 2. Pet. 1. 16. They confirmed their sayings in this Council, by the former scriptures, Act 15. 15, 16. They expounded and applyed the scriptures to their present questio, by the same spirit which wrote them, which was no private but the most publik spirit of God, * without which no scripture can be vvel interpreted. And vvhether you say **S. Peter was head** of that council, you passe the boundes of the text vvhich shewes no such thing. Christ vvas † the head, and he guided them by his ‡ holy spirit. Peter, after much disputation shew'd his mind, grounded upon the vworks and lavv of the Lord. Barnabas and Paul confirmed the same by their ovvn experience; then James confirmed † Symon Peters speech by the vwords of the Prophets, & thereupon * gave sentence or judgment vvhich should be doon; vvherto the Apostles and Elders vwith the vvhole church agreed. Wherefore if any man vvere head, reason vould lead us to think James rather than Simeon vvas the man. Thus the decree had power and force from Gods vword, vvhich by the holy Ghost vvas serched, scanned, manifested of † the Apostles and Elders; vvas approved and consented to, of the vvhole Church there, the ‡ Apostles, Elders and brethren; all vvhich, and not Simon alone, sayd, * **It seemed good to the Holy ghost and to us.** And that all care and diligence should be used to decide controversies by the vword of God; I acknowledge: but to deny Gods vword (vvhich you call **bare and naked**, though it be gloriously arrayed vwith all ornaments of the spirit,) to be an **infallible rule of truth;** is far from my hart,

* 1 Cor. 2.

10. 11.

† Mat. 18. 20

Eph. 1. 22.

‡ Act. 15. 28

† verſ. 13. 14

&c.

* verſ. 19.

crino.

† verſ. 6. &c

‡ verſ. 23.

* verſ. 28.

hart, and farr from being proved by these your allegations. But you shut up your argument thus. Therefore let **S. Peter himself conclude**, that no prophesie of scripture (that is no interpretation as the help **Fathers interpret**) is made by a private spirit interpretation. But the Apostle concludes not your purpose, that Gods word or scripture is not an infallible rule of truth; therefore you are nothing holpen by this text, though you confreyn it to speake otherwise then the author set it downe: which was not (as you say) by a private spirit interpretation; but * of ones own interpretation, or of it own expliation or solution. This speech dooth no whit disprove the autoritie, sufficiencie, or infallibilitie of the propheties of scripture, which the Apostle before did approve, (ver. 19.) Therefore this standeth still firm against you, that **Gods bare word** (meaning without the raggs of mens inventions,) is an infallible rule of truth: but how this infallible rule is to be used, interpreted, applyed &c. is a second consideration. And, though I would not swerv from the question, yet to help you what I may, I will speak a litle of that which you allege. If by private spirit you mean an humane spirit, or the spirit natural in man; I grant it: no prophesie of scripture is of private, or of a mans own interpretation: he can not by all his wit, learning, or industrie explaine it, without the spirit of God. If you mean a private mans interpretation; as that no privat man can interpret any prophesie: I deny it. For the publick man with you is the Pope, & he interprets all; having his supposed soveraigntie from Peter. But if all other be private men, save Peter and his successors the Popes; then doe you injurie to all the other Apostles, Prophets, Evangelists, Pastors and Teachers, at that time, and in ages since: as if they without Peter or the Pope, could not interpret any prophesie of scripture. It is also against your own Bishops, Preists, Iesuits, and against your self; for none of you (but the publick spirit of the Pope onely) can interpret any scripture: which if it be so, why medle you now with controversies about the scriptures against me, seing you can give but a private spirits interpretation, which the Apostle (in your own judgment) condemneth? If all Church officers be exempted from the private number, and are among the publick, and may all interpret: then will your Pope have litle privilege from this place, above other Bishops. Or if you think, that no private that is (as you speak) no laie man, can interpret any prophesie of scripture, you doo injurie to Gods people or laitie. For were not all the laie or people of the church in Coriuth willed to † covet spiritual gifts, and rather that they might prophesie; which † all of them might perform in the church? Doth not the wind † blow where it lysteth, & Gods spirit breath on who he pleaseth? Propheties of scripture never were of propre or private interpretation, yet Christ a carpenters son, brought up * unlettered, neither Preist nor Levite, but a laie man in Israel, was permitted to tinter. prete the propheties of scripture publikly; and Caiaphas himself cavilled not against him, as being a private spirit. The Apostles also were † unlettered and private men; yet were they not for that, forbidden to interpret

1 Petr. 1.

* idias episcopus; propria interpretatione
layth your authentik
Latin.

1. Cor. 14.

† ver. 31.

† Ioh. 3.

† Ioh. 7. 15.

† Luk. 4. 16,

17. &c.

† Act. 1. 13.

pret

pret scriptures : but if they lived in your church, it seemes they should. Consider I pray you of these things, and the Lord give you understanding.

3. Argum.
answered. But you procede with this matter, and thirdly you argue, and by your argument (as you say) break the force of a pretended answer, thus, Not onely scriptures by themselves are not sufficient to prove what is canonical, and what is not: but also that scriptures helped by private mens interpretation, are not sufficient to prove the same. I see this your proposition, but I see no proof: insted of that, you digresse to complayn that the poorest handycrafts man &c, is allowed to interpret the hardest places of scripture. But all this proveth not the point in hand, namely that the scripture is not a sufficient rule of our faith. For this it may be, and is: how ever men err in expounding it. Of this point I have spoken before: your assertion is not an argument; and if there were but a pretended answer, yet your bare position would not break the force of it; the *yron is blunt, and you have not whet the edge; therefore you must put to more strength.

*Eccles. 10.
10.

4. Argum.
answered. Fourthly you argue thus. That which by the lights and lanterns of your opinions hath been wronged in the highest degree to bolster up heresies, cannot be a true and indeficient rule of faith. The assumption is a rhetorical flourish: for what more frequent (say you) with heretiks then at their fingers ends to cite places of scriptures &c. And here you mention divers points and persons, and then without conclusion, passe on to an other argument. The assumption which is personal, touching Luther, Calvin, &c, and unjustly bent against us; I leave to strive about, and could requite you with the like of your Popes and Prelates, who have wronged the scripture not in the least degree. Your proposition I deny: for though men wrong the word of God never so much, eyther ignorantly or wilfully, yet is the word never the worse, nor lesse sufficient rule of faith. The Preists in Israel † wrested the law, by which they should haue taught the people: yet was the law in it self a true and indeficient rule of faith, to which the Prophets † referred the people, and blamed those that spake otherwise, as wanting light. Our Saviours most holy doctrines vvere vvronged and depraved in the highest degree by Pharisees: vwill you therefore conclude, that his doctrine vvas not a true and indeficient rule of faith? Beware of such pleading, and learn rather of the Apostles, vwho though men † depraved the scriptures; yet * referred the Christians unto them, as being able to make us vvile vnto salvation, through the faith that is in Christ Iesus, and to make the man of God absolute and perfect unto all good vvorks. 2. Tim. 3, 15.

† Zoph. 3, 4.

† Isa. 8, 10.

1. Pet. 3, 16

* 2. Pet. 1.
19.

5. Argum.
answered. Fifthly and lastly you argue, many mysteries of our faith are beleevd, that are not explicitly declared in the word of God, nor so infallibly (pyscinding from al traditions of the catholik church) deduced there, so that they are sufficient to make one beleve that with so firm an act as our faith requireth. Therefore that which makes these myster-

ries worth of constant beleeve, is a rule of faith as wel as the written word, whither they be traditions divine or Apostolical.

The first part of this your argument I deny, for neyther many nor any mysteries of our faith, are without their due and sufficient proof from the holy scriptures. You labour to confirm that you sayd, thus, because till Moses there was no written word, but men were taught by traditiō. You allege also Exod. 14. thou shalt tel thy son in the day to come, I brought thee out of Egypt, thy father and he wil shew thee &c. Iob, 8. ask the former generation, &c. Also, how after our Saviours cōming, the Apostles preached viva voce, before they wrote &c.

Your first reason is altogether insufficient: for though the scriptures could be no perfect rule of faith, before they were written; yet after the writing of them, they mought be, and so were. You might as well say, neyther tradition nor doctrine by lively voice, could be a rule of faith, before it was spoken. You might also say, the scriptures are not sufficient to make one beleeve any one mysterie of faith, seing before Moses, all mysteries were taught by voice. The * pattern of the Tabernacle shewed to Moses on the mount, could be no perfect rule for him to build by, before it was shewed. Was it not therefore a perfect and sufficient pattern, after it was exhibited? Even so the scriptures, now that they are written, are a sufficient rule and assurance of our faith. Ioh. 20. 31. 2 Tim. 3. 16. 17. Your other allegations out of Moses & Iob, wil serve much better for the Iewish traditions, then for yours; and confirm their Thalmud and Cabala, rather then your papal decrees. But the Apostles turned the Iewes from their † vain conversation, received by the tradition of the fathers; † 1 Pet. 1. 18. and would not have them † take heed to Iewish fables and cōmandments † Tit. 1. 14. of men that turn from the truth. Our Lord also reproved the traditions of the Pharisees, though received from their Elders, Mat. 15. 2, 3. &c. by which you may learn (God opening your hart) that Israel was not left to unwritten verities for a ground of their faith; but were to tel their children the works of God that they had seen and heard, (as we all are to doo ours,) and for a rule of their faith and life, to † teach them Gods † Deut. 6, 7. written law. This you may see by the * 44. and 78. Psalms, wher the fathers told their children such things as are written in the books of Moses & Iosua &c. which as they continued the rule & ground of faith through † In your Latin, the 43. & 77. out the Prophets ages, so Malachi the last Angel of the old Testament cōmendeth them to the † memorie of the church; even as from the first giving, they were the † inheritance of the same. The power and authority of vvhich Law and Prophets vvas so great, as our Saviour sayth they that vvil not hear them, neyther vvil they be persvaded though one rise † Luk. 16, 31. from the dead agayn. Bevvare therefore, least vvile you seek to support traditions, you supplant Christian faith: for a Iew vvil presse you by tradition to receive their Cabala as vvell as their Prophets, seing you have had these all from them; & cannot vvithout them (by your ovvn grounds) tel vvhat is canonical scripture, & vvhat is not: and they doe affirm that God gave to Moses a double law, the one vvritten, the other by vvord of

mouth. Rambam Prefat. Misnajothe. Your particulars insisted upon, for the equalitie of the 3. persons in the godhed; the baptising of infants; the procession of the holy Ghost; the keeping of the Lords day; the lawfulness to eat blood &c: vvhich you think can not be proved by scripture without tradition; shew that you are too much a stranger in Gods book: for it affordeth us sufficient proof for all of these. And is more than enough, if we without lurre grounds fro scripture: & shame would cover our faces, before Arrians, Anabaptists & other heretiks, if we should let goe our rockie foundation, to build upon your sands. As for other points of Masse for the dead &c: vvhich you mention upon certayne fathers credit, as it hath no ground in Gods book, so by the same it may easilie be refuted: and what God condemneth, no man can justify.

Wheras you allege 2 Thes. 2. and other like testimonies for traditions; I readily grant you to accept all traditions divine or Apostolical; for they were the ^{*}comandements of God: but your church traditions I refuse, for they are the institutions of men. I grant you also that Paul taught more things by word, then were written in that his Epistle: but that he taught any thing as needful for salvation, without warrant from the scriptures, I deny; or that the sum and effect of all that he taught, be not in the Prophets, his own and other evangelical writings. If you wil not beleve me, beleve himself who testifieth that he [†]sayd none other things then those which the Prophets & Moses did say should come: beleve an other Apostle which sayth, [‡] these things are written that ye might beleve &c. & that in beleving ye might have life through Christs name. And wheras you wonder how men should denie the necessary use of traditions, asking, if we will beleve the Apostles, why then we wil not beleve them that lived in the Apostles daies, and such holp fathers as flourished shortly after: you may stay your wonder, if you consider how Paul [†]teacheth, that the scripture is able to make a man vwise unto salvation, absolute, and perfect unto every good work: for now there is no necessary use of other traditions, unlesse it be for works that are too good, and they be (I trow) works of supererogation. You may also answer your own question, if you mind how there lived in the Apostles daies, many ^{*}vain talkers and deceivers of minds, ^{*}many false prophets that were gone out into the world, and many Antichrists: and how after their departing [†]there entred in greivous wolves. Now seeing such weeds flourished shortly after in the garden of the Lord, is it not more safe for us (think you) to keep the foundation of the Apostles & Prophets (on which Christs church is [†]builded) then to build upon the boggs of after writers? To conclude therefore this point, Christ sendeth us to ^{*}serch the scriptures; his Apostles [†]doe the like; the Prophets before [‡]spake also to like effect: this counsel by Gods grace I shall folow, in these I wil exercise my self, not doubting but I have chosen the better part, which shall not be taken from me. And unto you that are zelous for the traditions of your fathers, I shew the counsel of the holy Ghost [†]Mat. 23. 3. I walk not in the ordinances of your fathers; ^{*}transgresse not the comandements;

^{*}1. Cor. 14
37.

[†]Act. 26. 22

[†]1oh. 20. 31

[†]1 Tim. 3.
16, 17.

^{*}Tit. 1. 10,
21.

^{*}1. 1oh. 4. 1
& 2. 18.

[†]Act. 20. 29

[†]Eph. 2. 20

^{*}1oh. 5. 39.

[†]2 Pet. 1. 19

[‡]Isa. 34. 16.

[†]Mal. 4. 4.

[†]Eze. 20. 18

[†]Mat. 23. 3.

dements of God by your traditions, and presume not * above that which *1. Cor. 4, 6 is written.

II.

The second thing you take upon you to prove, is, **That the Popes definitive sentence, as he is head of the Church, is an indeficient rule in matters of faith.** This position if you well understood it, I would not strive against: for the **definitive sentence** of that Papa or Father, that is **head of the church**, is (I confesse) such an indeficient rule. But the Vicar of Rome is not this **Pope**; it is Christ himself that is † Father of eternitie; and he is the ‡ head of his body the church; and he hath forbidden us to call any man our Pope or Father upon the earth, for there is but one our Father which is in heaven. Mat. 23, 9. But you understand it of an earthly Pope and head, and would confirm it by this scripture, Luk. 22 31. Simon Simon loe Satan hath desired you to winnow you as wheat, &c. but I have prayed for thee that thy faith fail not. Here first I observe how you labour to confirm the Popes definitive power, by the scriptures: so that which before you pleaded against, as an insufficient ground, now here you make a ground of grounds, and so you are contrary to your self. For before you taught me to beleieve this is Gods word, because the Pope saith so: here you will have me beleieve your Popes sentence to be a rule of faith, because the scripture sayth something which you imagine makes for him. Thus you would lead me as in a round: and I cannot tel what you make the rock of your faith. But I wil folow your argument, Christ prayed for Simon, that his faith (upon Satans sitting) might not fayl. I grant it, neyther did it fayl, though he fel grievously. Yet this grace made not Simon, **Pope or Head** of the church: for it is a grace comon to all the elect members of the bodie, whom though Satan sitteth, and they be often foyled, yet rise they again by beleef in God; and though their faith often fainteth, yet it never faileth or is consumed. And this by vertue of Christs prayer or mediation, 1. Ioh. 2. 1. 2. for Gods gracious gifts are † without repentance, and Christ giveth all † his sheep eternall life, and they shall never perish, neyther shall any pluck them out of his hand. You procede and say, that this prayer was **consequently for his successors**. If you mean successors in his office, I know not who they be; neyther shew you the Popes to be the men. If you mean successors in his faith, I grant it, as before. For Peter had the faith of Gods elect (as true justifying faith is caled): * in which faith, whosoever succeed or come after him, (as also they that then lived in like faith with him,) they were & are and shalbe by Christs mediation, confirmed that their faith (which is their † life) fayl not. For example: Christ chose 12. Apostles, and one of them was † a Divil. Icarior (who was the Divil,) fell into syn, and Christ prayed not for him, so his faith fayled (though he cōfessed his syn), and he dyed in dispeir, hanging himself; for he was the Son of losse or perdition, and therefore was to be lost, that the scripture might be fulfilled. Iohn. 17. 12. Simon Cephas fell also into syn, above the other ten, but he was one of Christs sheep, no child of perdition, therefore he kept him from being lost, praying that his faith might not fayl. And as for him,

† Iſai. 9. 6.
‡ Col. 1. 18.

† Ro. 11, 29.
† Ioh. 10. 28

* Titus 1. 1.

† Abak. 2. 4
† Ioh. 6. 70.

^{*Ioh. 17. 11} so for the rest, at an other time, he ^{*} prayed to his father to keep them in
^{†verf 10.} his name; and not [†] for them alone, but for those also which shall beleeve
 in him through their word. Wherefore Christ prayed not onely for Simō,
 but for all the Saints; though speciall need and use was for him at that
^{†Rom. 4,} time: yet as Paul sayth of Abrahams justification, [†] it is not written for
^{23, 24.} him onely, but also for us; so say I of Simons confirmation by the prayer
 of Christ: for whatsoever is written, is written for our learning Rō. 15. 2.

But you prosecute your argument thus, that S. Peter was bidden ^{to}
 firm his brethren; but onely ^{S.} Peter and not the church in generall
 hath brethren. Whereupon you would have me gather, that this was his
 special privilege, and no mans els, save his successors in the headship.
 Your assumption I withstand as a fallacie, proving Peters popedome for
 confirming his brethren, no better then as if you should reason thus: Paul
^{†Act. 15, 36} sayd to Barnabas, [†] let us return and visit our brethren in every citie &c;
 but onely Paul and Barnabas, & not the church in general, have brethren;
 therefore onely Paul and Barnabas are Popes of the catholik church, and
 visiters of the same, they and their successors. If this be not a good rea-
 son to prove a supremacie of visitation; the other is no better to prove a
^{*1. Pet. 5, 9.} supremacie of Confirmation. For the church in generall is a brother-
 hood, as the Apostle Peter himself calleth it; and of this brotherhood,
^{*1. Pet. 1.} Peter was one, Paul an other, Iohn an other, and so the rest, not onely
^{1---10.} the Apostles but all ^{**} beleevers. Wherefore as Simon had brethren, so
 hath every Christian, and all are brethren ech to other, and all brethren
^{†Heb. 2, 11} [†] unto Christ. And Peter as he was [†] a joynt elder with the other elders;
^{12.} so was he also a joynt brother with the other brethren: or els he was none
^{†1. Pet. 5, 1} of Christs. And as for confirming his brethren, it is farr from proving a
^{*Act. 14. 22} popedome: for Paul an other Apostle, ^{*} confirmed his brethren, and Ti-
^{& 15, 41.} mothee an Evangelist [†] did the like; and Iudas and Silas being Prophets,
^{†1 Thes. 3, 2} [†] did the same; and all the Angels or ministers of churches, are taught of
^{†Act 15. 32} Christ to [†] doo likewise. Wherefore Simons cōmission to confirm his
^{†Apoc. 3, 2} brethren, made him not Pope, and consequently neyther his supposed
 successors.

But you presse the circumstances, that our Saviour points out one
 particular man, saying Simon Simon; and after, having spoken of al,
 particularizeth the speech agayn, saying, for thee, thy faith, & thy bre-
 thren &c. I answer, there was cause why our Saviour should speak to
 him thus, because in his sifting, he should shew more weaknes then the
 rest; and a speciall sore, needeth a special medicine. But the sore being
 healed, the recured person is as an other man of his degree: and I shew-
 ed before, that Peter had no privileg in these things above the other A-
 postles, Iscariot onely excepted.

You next allege from Mat. 16. how Christ sayth, he buildes his church
 upon S. Peter; adding moreover, that he changed his name, and
 of Simon he makes him Peter, and Petrus, and Cephas, which name
 in the Hebrish tongue signifies a rock; thereby to prevent all frivo-
 lous answers &c. I wish you more wary in alleging of scriptures.

Christ

Christ sayd he would build his church upon that Rock (petra) and had changed before Simons name not into that, but into Petros. And whereas CEPHAS the Syriak name is ambiguous to signifie in Greeke both PETRON and PETRAN; the ambiguitie is cleared by the holy Ghost, in Ioh. 1. 43. where **Cephas** the mans name is interpreted **Petros**, that is in English a stone. Moreover that Simons name was not **Petra** Rock, is playn by Mat. 16. wher the Apostle distinguisheth the terms, adding also a pronoun demonstrative of the *feminine sex, which agreeth not with a mans propre name; & the Syriak also by the demonstrative **haba**, distinguisheth the propre name **Cipha**, from the appellative **tipha**, which otherwise by termination had no difference. As it standeth not with the grammatical construction that Simon should have the name of the **Rock**: so neyther standeth it with the theological explication. For the Rock signified Christ himself, who was figured out to his Church by a Rock, 1. Cor. 10. 4. which is a title that Moses and the prophets after him, give unto God; as **perfect is the work of the Rock**; and, **the Rock of his salvation**; and many the like: and that he onely is the true and proper Rock of the church, we are taught by this and the like speeches, **¶ vwho is a Rock save our God?** meaning none ells. So Christ is called **the head** of the church, and not any Apostle; and he is the onely foundation upon which the church is builded, as it is written, **"Other foundation can no man lay, then that which is layd, which is Iesus Christ.** And Peter himself telleth us that **"Christ is the Rock and living stone, unto vvhich all Christians as living stones doe come, and are builded to a spiritual house.** And Simon being a principal stone in this house, had therefore the name **Peter** Stone, of **Petra**, as we all of Christ haue the name Christians, and as touching faith, are living stones, that is **Peters**; having obeyned **¶ isotimon** pistin, a like precious faith with Simon Peter himself, and the other Apostles: though as touching order, they were principal, next unto Christ, (as it is written **¶ first Apostles, secondly Prophets &c.:**) and then other officers and brethren, in their due places.

Moreover were it granted that Christ meant to build his church upon **S. Peter**; yet was it not upon him onely; for it is written, **"Ye are built upon the foundation of th'Apostles and Prophets; and agayn, ¶ the wall of the citie had twelve foundations, and in them the names of the lambs twelve Apostles.** Wherefore Christ builded the Church upon the 12. not upon one alone; & it resteth upon you to prove that by saying **super hanc Petram**, Christ secluded Peter from the rest; for the rest had the rock, and belonged therto as wel as Simon, though he were foremost in the row. And though he onely had the name of Peter, a stone; that exempteth not others from this grace: for the two that were next unto him, James and John, onely had the name of **¶ Boanerges**, that is, Sonns of thonder; yet did not they onely thonder out the gospel, or understand (as **¶ Iob** speaketh,) the thonder of Gods power; but the other Apostles also, had the same office; by preaching of the gospel; though perhaps not in like manner or mesure of graces.

The like answer I make, for the delivery of

the keyes to Peter; (a thing which you barely mention:) they were not given to him alone. For as Christ asked his disciples joyntly (and not Peter onely,) * whom say ye that I am? so Simon answered not for himself alone, but for them all. Wherupon Christ pronounced a blessing, and annexed promises, not for him alone, but (as you grant for his successors also, as I defend,) for the other Apostles also. This may be confirmed by other like testimonies, as Iohn. 6, 67. where Christ saying to the 12. will ye also goe away? then Simon Peter answered, Master to whom shal we goe? wherby it is playn, that Christ asking all, when one answered, he answered for all: therefore also the blessing upon the answer, must concern all; and so the promises not peculiar to Peter, but comune with the

† The scripture plainly confirmeth this doctrine: for where one Evangelist writeth, Peter sayd unto him, Mat. 16, 18. another writing of the same, sayth, His disciples asked him: Mark. 7. 17. so that Peter spake in the name of the rest; and his words were theirs likewise.

rest. † So also in this particular of the keyes; for further proof wherof, let you down by the scriptures what is meant by **keyes**: and I will shew you by scriptures also, that the 12. Apostles had equal power in using them. Your supply of proof from testimonie of later doctors, I leave as insufficient; their writings neyther being authentik, nor any thing so ancient as the Apostles writings; and the most ancient records, I stand to be tried by. Yet if I lysted to fight with such

‡ De verb.
Dom. Serm.
13.

weapons, I could cite Doctors against Doctors, and many against you, & Augustine ‡ most plainly contrarying your opinion, and saying that the Rock was that which Peter confessed & knew when he sayd that Christ was the son of the living God; and that the Rock was Christ, not Peter: but I will not presse you with mans auctoritie; the book of God shalbe my panoplie, and sufficient artillerie.

11. Pet. 5, 1

* vers. 11. 14

* vers. 15.

† vers. 18.

† vers. 28.

* vers. 30.

Your last proof is from Iohn. 21. Where Christ sayd to Peter, **Feed my sheep: which sounds as much** (you say) **as have care of my fold:** but in S. Iohn. 10. it is sayd, there is but one flock and one shepherd &c. and therefore he honours Peter thise with the stile of an **Universal Pastor**. This reason hath like frayltie as the former. I deny that Peter alone was to feed Christs sheep, for he sent al his Apostles with that charge. Mat. 28. 19, 20. and before this speech to him, he had sayd to them all, As my father sent me, so send I you, Ioh. 20, 21. Peter therefore as he was **sympresbyteros**, joint elder with the rest, (not archipresbyteros, cheif elder:) so was he also **sympoimen**, a joynt Pastor with the rest, and not archipoimen, Cheif pastor, (as you would have him,) for himself telleth us that Christ is he. 1. Pet. 5. 4. The same, Christ also confirmeth in the place you allege, Iohn. 10. for there he sayth, "I am the good Pastor; and "I lay down my life for the sheep; and "I have power to lay down (my life) and have power to take it again, this commandment have I received of my father: and "I give unto my sheep eternal life, and they shall never perish. With many like speeches which cannot without blasphemie be applied to any mere man, but to him which is * one with the Father. And therefore unlesse you vil renounce Christ,

Christ, and make Peter your Rock, your God, your Saviour, that layd down his life for you, to give you eternal life &c; you cannot make him that *one Pastor over the one fold of Jewes and Gentiles. Wherefore *ver. 16.
neither thrise nor yet once, is Peter honoured with the stile of universal Pastor; but onely is charged † to feed Christs sheep, as other Pastors also †loh. 21.
are required; & our Lord Iesus ‡ the great Pastor of the sheep, hath given ‡Heb. 13,
not one but many Pastors for this work: Ephe. 4. 11. 20.

Having heard your reasons for Peters headship, I expected somewhat for your Popes pretended primacie; but for this you shew no evidence frō Gods book; you have none I trow, so ancient. Wherefore your position **That the Popes definitive sentence as he is head of the church, is an indeficient rule in matters of faith:** is farr as yet frō being proved. And though this preeminence were yeilded for Cephas, yet would I not grant the like for Caiaphas; though Peter vvere the Rock on which Christs Church is builded; yet your house may be situate on the sands, for ought you have sayd to perswade the contrarie. But let us see what the 3. point in your letter wil afford, which now next foloweth.

Lastly and breifly you take upon you to shew that your **Romane church is the true and onely catholik church of God, that holp citie.** Apoc. 21. &c. And first your church (you say) is catholik, for in your memory, you onely are catholiks, in so much that the name catholik was hateful to a puritan or a protestant; citing Beza, D. Hunnsrie, Dutcliff &c. Your reason hath no weight. What if others should say, your church is the whore of Babylon Apoc. 17. because in their memory you only are lovers of that whore, in so much that the name **Whore** is hateful to a puritan or protestant. Would you approve of this argumēt? Yea but it is (you say) **against the article of our beleef to deny the catholik church.** I answer, we beleieve there is a catholik, that is an uni- Eph. 3. 15.
versal church; no puritan or protestant I think denyes it. But that your Gal. 4. 26.
church of Rome or any other particular church in the world, should be the universal or catholik church, neyther faith nor reason dooth perswade. Wherefore the auctors whom you cite, mought vvel blame you for taking to your selves that ambitious title, which never was given you of God. If therfore you speak, let it be "as the words of God; and if by his word you can say any thing to help you, shew it, and by his grace, I" 1. 1. Pet. will hear. Otherwise your assumed name **Catholik**, moves me no more 4, 11.
then the name **Apostolik**, **Prestegiani** (corruptly called **Prestor John**,) among the **Ethiopians**. I know the Apostle Paul gave the church in Rome no such swelling title when he wrote therunto; and if you would have your church called by a new name, you should let the mouth of the Lord name it (as sayth the Prophet Isa. 63. 2.) except you would have it noted to be none of his. **Secondly** you say your church is an ancient church: and **God is more ancient then the Devil; truth then falshood** &c. I grant your church is ancient; but I deny it to be the most ancient. Seing then the most ancient (by your own grant) is the most true, bring forth the testimonies of your antiquitie; and if in the particulars I shew

not.

not more ancient testimonie then yow, I will yeild. But yow procede & say, If yow grant that once our church was the true church/ but since it hath swarved from her ancient puritie/ shew which Pope first gave place to the defects. &c. I grant there was a true church in Rome in th Apostles dayes; so was there in Ierusalem, in Ephesus, Corinth, Colosse, & other cities many. What their faith & estate vvas, I see in the most ancient records, the Apostles actis & letters unto them. What your faith & estate is, I see also by your late council of Trident, & other books of yours, maynteyning a religion unheard of in th Apostles dayes, as in the particulars vwhen they come to be scanned (after vve have ended these general grounds in hand) I doubt not but to manifest. How Rome is come to be Lady & mistresse of al churches, I know not by any ancient record of the Apostles, save by that myserie opened unto Iohn in the vildernes, Apoc. 17. And if your Popes lives vvere in Gods record, as were the Kings of Israel; I could easily shew which Pope first gave place to the defects &c. but seing they are not recorded by him, I vvill not presume above that vvwhich is vvritten. If upon mens report I should censure them, I mought doo many good men vvrong. They that are dead are gone to their judgmēt, & have stood or fallen unto the Lord; you that are living must answer for your selves, and your present state; vvwhich if you can not vvarrant by the vvord of God † vvho liveth & endureth for ever; your dead mens bones vvill be but slender pillars to underprop your church. This I am sure of and testify unto you, Our Saviour and his Apostles foretold of † false prophets and of greivous vvolves, that should come soon after, and not spare the flock. Who vvas the first vvolf in Ephesus, vvho the first in Rome &c, I can not tel; but if our Lord have given vs a true rule, † ye shall know them by their fruits; vve may know your Pope not to be head of the Church, unlesse of Antichrists; & "Nu. 25, 15 your church it self to be." Cos bi-bath tſur, Falsitie daughter of a rock, but not of Christ. Be not offended at my plain dealing vvith you; it is a case of conscience, and concerneth your salvation and my ovvn; and I vvill your vvelfare as my ovvn.

Your conclusion, heaping many praises upon your church, many dispraises upon ours & others that have forsaken her, remayns hereafter unto due trial, vwhen (having finished these first questions begun) you shall set dovn arguments from Gods vvord, eyther for your selves or against us. In the mean time, I observe your dispute against us to have no more vvweight or colour, then as if the Edomites or Ismaelites (elder brethren to the Israelites) should have alleged their outvvard carnal privileges & possessions, against their poor brother Izaakob in Egyptian bondage, and after, a pilgrim in the vildernes: or as if the Scribes and Pharisees should have pleaded for Annas and Caiaphas and their proceedings (from Deut. 33, 8-11, and other scriptures many,) against Iesus of Nazareth and his disciples. I know the magnificence and pomp of the false church dazzleth the eyes of many; her sorceries bevvitch many; her fornications destroy many: but her cup is ful of the vvine of vvyrath, and her lovers shall be

shalbe tormented vwith her, but those vvhom God loveth, shalbe delivered from her. Wherfore serch in the book of God, and read, let his law be your light, and make not flesh your arm: seek wisdom as silver, & serch for her as for treasures; so God may be intreated to shew you the way of life, that you may escape from hel beneath Which grace I wish, and shall doo my indeavour to procure unto you. So rest I your freind for all Christian help to my power;

Henry Ainsworth.

Your letter I received the beginning of this moneth December 1609. and I write this the 23. of the same; Italo veteri. From Amsterdā.

John Aynsworths reply.

To Mr Henry Ainsworth in Amsterdam.

Sit e audieris, lucratus eris fratrem tuum. S. Math. 18.

I Perceiue now by your second writing (Mr Ainsworth) your readiness to write, but your unreadiness to answer all the groundes of my discourse. For whereas still I pressed you with the authority, & uniform consent of those that lived in the Apostles times, and were their schollers: When I bzge you with the authoritie, and most ancient record of hystories: When we bring against you the whole body of councells and holp fathers, the whole schoole of Doctors: When we bzge you with the assertions of Luther, Calvin, Beza, Jewel, Whitaker, Hooker, pillars nay first founders of the protestant religion, out of whose neare withered stock, the Brownists are newly budded, and even in the bud remaine as blasted, by the breath of their own parents; You think this answer sufficient that they were all men, all dust and ashes and so erred, saying let the fathers sleep. As though the whole world had bene in a dead sleep of error, untill this present age. As though the Apostles own disciples, that sucked knowledge frō their mouths, had need to be discipled of you for their dangerous errors. As though the Apostles themselves, *Dionysius Areopagita, †Egesippus, †Polycarpus, †Irenaeus, *Euseb c. 1. Gregor. Nazianz. Chrys. Tertul. S. Cypz S. Ambrose, D. Hier: Eccle. hytt. S. Augustin were all deceived, all hoodwinked so long in error; pea 1 Euseb. l. 4. that the whole church that was promised to be the pillar of truth, hist c. 8. that was seated on a rock should be swallowed up of hell gates for † Idem l. 2. a thousand fife hundred peares contrary to the firm promise of our c. 20. Saviour, pea that Luther, Calvin, Beza, Jewel, Whitaker, Hum lib. 3. c. 3. frep et. these tymes grand Jurie men, and Doctors, were all deceived et 4. in giving up their verdicts: And so deceived that they are of you implicitly condemned as hereticks. Surely such a verdict, can ne-

ber win credit befoze any bar or tribunall in the world, where so many eye and eare witnesses cannot be heard, evidences, and records, of above a thousand yeares of age, are not admitted as currant; where infinite Doctors and professors, are refused in their own sciences to be beleaved: When our adversaries own fathers, freindes, and adherents are held as partial; and all testimonies of what condition soever, braved with this that they were all but men, that they have all erred. What doe you Mr. Aynsworth but teach me a way to answer whatsoever you can bring. For I can say you are onely dult and alhes, onely a man, and likelier sure to err, then all they that have lived befoze you, and then all men that live in this age with you. Pardon me in dealing so roundly with you, for it proceeds through no aversion towards your person, but onely to demonstrate the truth of my cause, and the insufficiency of your answer.

Now to descend down, more particularly vnto your answer: you say first at my proceeding, which I thought by a distinction direct enough, at which you except: as though direct and distinct, are not in the sense I take them, all one, and so then to answer by a distinction, is to give a direct, or a distinct answer. But you are like one, that is even wearied ere ever he sets forth foot in journey; & therefore to make your journey the shorter, you would conceive it onely in a continued, and dead way, deluding thereby your self with imagination that your journey is shorter. And therefore I think you in a confuse dealing seeme more fearful of the way to run then I that consider the question we are to handle by distinct points, dividing my answer by the eye of judgement into distinct portions. And therefore I answer you againe when you demand of me what shall decide all controversies in religion, whether the word of God or of man? I answer you directly enough that by Gods written, and unwritten word, as by a formal motive we are to be tried; and by the catholick church as by a propounding manner, & by way of circumstance necessarily required to show what is authentick, and what is not canonical; And so I hope this answer is direct and plaine enough: Aske a Philosopher what burneth, and he will tell you the fire and his qualitie; but demand how approximation of the subject concurrerth, without which the fire never naturallly burneth, and he will tel you it is *conditio sine qua non* most necessarily required. Aske a Philosopher, who gives power to some hidden herb unknownen, to have his operation; he will answer the nature of the herbe principally, but what doth determine it, *hic, et nunc*, to work, he will answer the art, & knowledge of the herbalist, that findeth out the secret nature of the herbe shewes how it is to be applied, and used to have his due operation. So here I answer that Gods written, and unwritten word formally, and principally causeth vs to beleve, but the church that propoundeth it as Gods word, concurrerth as an applying circumstance: the

the church being the treasury of all truth/ the * medicine against all maladies, the howse of truth sheweth vs infallible what is to be beleaved and what is not. And therfore pou wonder without cause that I should answer by a distinction, definition and distinction being the two eyes or guides of reason. But now to proceed to the matter, I intend briefly to show how my reasons that I gave to prove my assertion, viz: That onely the scripture is not a sufficient rule and an infallible guide of faith, remaine yet (for all your pretended answer) in firme force unshaken.

B. Anth.
magnus c.
pist. 4. 1 D.
Hyll: 2. lib
Trinit.

2. I intend to show how your reasons deduced out of the holy scriptures are not reasons, in that they are wrested from that sense, in which the holy Ghost spake them or meant them.

3. As occasion shall offer I will touch your answer to the other questions, leaving the exact and direct handling thereof untill this controversie in hand be ended.

First then you set down the first argument which I brought thus; Nothing is to be beleaved that is not taught, or manifestly gathered out of the written word: But that the Bible is canonical is not taught, or gathered out of the written word, therfore it is not to be beleaved that the Bible is canonical. Mark then how Mr. Ainsworth smoothes up the matter that he hath give a sufficient answer; when he answers that the pillars of our propositions are earth & ashes, and therefore the whole frame of my Argument lieth in the dust. Then descending more particularly he answereth that my Major is too generall. For he saies many things may be beleaved, though they be not gathered out of the written word, so that we see he holds some tradition necessary besides the written word, for he saies to be beleaved that is with an act of faith, now that which is to be beleaved must be certaine, and must have also infallible, & most certaine motives proportionable to so firm an act; and must be beleaved of those at least that are schollars, who are more precisely to examine the articles of beleeve then laymen, so that wee have drawn water out of the rock since you graunt that tradition is necessary to your own beleeve: which afterwards you deny, when you say there is nothing necessary to salvation but is taught by the written word. For now I ask those many things that may be beleaved without the written word, whether have their motives infallible and sufficiently propounded & so they shall be faultie, if those schollars to whom they are sufficiently proposed beleeve not: or else the motives that are propounded are not certaine, infallible, and constant, and so they shall onely cause an opinion, or at most a humane beleeve; and not a most firme, & constant supernaturall act of faith, that is ever most certaine and infallible caused by the written, and the unwritten word of God, and the church propounding. Moreover your answer is found halting, when you say, that there is nothing necessary unto salvation but is delivered by the written word, which is most false, since nothing with

I.

An ans. to
his oppug-
nation of
my first ar-
gument.

pou is more necessarie unto salvation then the written word, which word is not proved by an other written word, for so that also by an other, and so we should never have an end, so that hence you must confesse, though against your position, that something most necessary unto salvation is to be beleved, and that without the written word; now if that which is most necessary, and the rule of all the rest, be beleved, in that it is delivered by tradition, surely things of lesse consequence though necessary to salvation, may also be beleved, though there is no written word of God to affirme it, having tradition which is Gods unwritten word come out of mynd to deliver it.

As for the proof of my Minor proposition, you put down these words I cited, though not learned out of Mr Hooker. For if any book gives testimonie to the rest, yet the scripture that gives credit to the rest would require another scripture to be credited, neither could we come to any pause wheron to rest or assurance that way; and if you answer that all scriptures are theopneustoi that is inspired of God, I will graunt you that, but I wil demand how you prove that this book, or this parcel of scripture without tradition is inspired of God? For to say it is inspired of God, by reason it is scripture, and scripture by reason it is inspired of God, is to prove idem per idem, and per ere principium, to suppose that which is given you to prove: And besides I would know of you, how you know, that your interpretation is onely true. But you have your answer ready copied, you say the things of God no man knoweth but the spirit of God. But how doe you prove you have the spirit of God? How doe you prove you have the effect thereof in your conscience piercing more sharply then a two edged sword, for the Manichei, Montanist, Arian, Nestorian, Pelagian, Semi-pelagian, Lutheran, Calvinist, Familist will all boast of this private spirit, will all say they are illuminated of God, that they have the spirit that discerneth all things, & they are able as well as you to uphold their religion with wrested peeces of the scripture.

Note here that when I say antiquity is a note of the church, I compare only Jewes with the Heathens, and Christians onely with Christians, so that it is a true note since those that are most ancient have the onely true religion, & so those Christians that are more ancient have the onely true Christian religion.

Now whereas you object that the Turk can urge against us their Allcorans antiquitie, I answer no: since the Romane catholike church can shewe their beginner, beginning, increase, and their declining estate: And whereas you object againe, that Iulian the Apostata may offer plea with us for antiquitie, I answer no, since he went out of the catholick church, to whose faith he was Apostata, and therefore supposeth the catholick church to be more ancient then he, as he particularly opposed himself against her. And if it be here objected that the heathenisme he held is ancienter then our Christianitie, I grant all, but not ancienter then Iudaisme: For God is more ancient then the Devil, truth then falshood, and so those

those Christians that are most ancient, have the most true religion.

Your second Objection made against this point, I answer that

II.

the high Priesthood that was judge did not err, in that Moses was never guiltie of Idolatrie, & Moses was joint Priest with Aaron as it is recorded in the Psalmes Moles et Aaron in sacerdotibus ejus et Samuel inter eos qui invocant nomen ejus. All which appeares and is most manifestly shewen also in that he ordered Aaron. Exod. 29. And in that there Moses is commanded to sacrifice Applicabis et vitulum etc. mactabis eum in conspectu Dei etc. offeres incensum super altare And that Moses did execute all this it appeares out of Levit. 8.

Likewise I answer that when our Saviour Jesus Christ was condemned, the high priesthood did not err, in that the high priesthood remained in our Saviour; for he was then their judge and decider, & the high priest was our Saviours superiour which we wil not grant.

For that priesthood was infallible onely till Christs coming, being also clearly foretold that at his coming the high priest should concur into his death and condemnation, and so not to be directed by the holy ghost.

Finally whereas you would confute me by my own practise in that I resolve all things by the definitive sentence of the Church grounded on Christs promise to S. Peter, Math. 16. that his faith should not faile, and that he being converted he should confirme his brethren all the other Apostles. I answer that as our Saviour was of infinite grace, and mercy to promise, so he was of infinite power, and fidelitie to perform. Now whereas you object that I know onely this promise by Mat. 16. & that by the Popes & churches sentence I know onely S. Matthevves gospel to be canonicall, and that the gospel of Nicodemus is not authentick, I grant all, but I deny that here there is any maze or circle, that you would sayne from hence infer; since this mutuall reference, and reciprocal dependence is in diverse kindes; and then Aristotle will tell you, that it is no circle or vicious argumentation to demonstrate a causa ad effectum et ab effectu ad causam; and a pounge Philosopher wil tell you that the materia and the form doe mutuallly depend, and reciprocally cause one another, but the one in genere subiecti, and the other in genere causae formalis. And as a Jewel in his prize dependeth of the knowledge of a skilfull lapidary, and yet the knowledge of the lapidary dependeth of the excellent nature, and quality of the stone: So we answer that the Church doth formallly depend on the word of God that shewes she is taught in all truth; and yet the word of God doth depend of the determination

* First we might answer that Aaron unwillingly & ex cathedra did not commit idolatrie, but in fragilitie & for fear of the peoples displeasure; & so it was an error of fact & not of doctrine. Psal. 98 Exod. 29. Levit. 8.

Quod Moses erat sacerdos & princeps tenent Greg. Nazianz. in creatione de Moyse et Aaron Phyloludæus lib. 3 de vita Mosis: Et hoc etiam deducitur ex Exod. 24. et 29 et 35. et Deut. 34. ubi dr. quod Josue erat spiritus plenus quod Moses imposuit illi suam manum Deut. 18.

Mat. 16.
Luk. 22. v.
31, 32.

Mat. 18. et
Marc. 16.
Ioh. 14. et
16. 1. Tim.

D. August. contra ep: fund: c. 5.
Ego verò euangelio nō credere
nisi me Catholicæ commoveret
authoritas, et postea: quibus
præcipientibus Euangelio cre-
didi et his iubentibus tibi om-
nino non credam.

definition of the church: And therefore S. Augu-
stin said that he would not beleve the scripture
to be scripture without the authoritie of the chu-
rch: And at this answer in effect you wonder,
that any one would have the faith of God, to be
tried by any other, then by the written word of
God; therefore either give me leave to be of S.
Augustins mind, or leave to mervaile onely at

me, since that great Doctoz, and holp father doth give the like occa-
sion to you of wonder.

Mat. 16. 18.

D. Aug. lib
contra ep:
fundamet:

Now unto your Corolarium that had rhetorick, and not solid rea-
son gathered out from hence, that my faith and hope is grounded on
the Spiders vweb: I answer that it is not scated on a webb but on a
rock, against which all heretical persecutions, perswasions, blasphe-
mies, which is as hell gates shal never prevaile. For my resoluti-
on & account of faith that I told you I was one day to give before
the tribunal of God, was no other the this which S. Augustin gives
where he sayes. In ecclesia catholica etc. In the catholick church
doth keep me the consent, and agreement of so many people, and na-
tions, the authoritie of the same church began by miracles, nourish-
ed with hope, increased with charitie, confirmed and established by
antiquitie; In the same catholick church doth also hold me the succes-
sion of Bishops, frō the sea of the Apostle S. Peter, to whom Christ
our Lord after his resurrection commended the feeding of his flock,
continued unto him, who at this present occupieth this place: And
lastly doth keep me the very name catholick, which not without cause
amongst so many hereticks, this onely church doth so obteyn, as al-
though all hereticks doe pretend vainly to be termed Catholicks, yet
if any stranger doe chaunce to demand which is the church of the ca-
tholicks, there is no heretick so impudent, as dareth shewie eyther
his house or synagogue. And thus far S. Augustin himself taught
me what answer of my faith I shall make before the eternall tribu-
nall of God. But when you shall come there to give account of your
faith, the best that you can allege for your self is that you thought &
judged it so, that your private spirit interpreted it so, though against
the light of nature in very many points, against all antiquitie of time,
consent and unitie of doctrine, against the whole streame of holp fa-
thers learned Doctozs, and most true expositers. Who now I pray

*Iere. 17, 5.

† Mat. 15, 9.

Psal. 73, 26.

you putts trust in man and makes flesh his arm? Who are taught now
by the † precepts of men? Who but you are led by their ovvn inventions,
spirits and illusions? Who but you, commits idolatrie in worshipping
the golden calfe, the idol of your own invention? Therefore I wil co-
clude with your saying took out of the Psalm 73, 26. The rock of my
hart who is my portion for ever preserve me, and deliver you from
that scylla of Calvinistical profession, and from that devouring cha-
ribdis, those spytes, and quicksands of Brownisme, and Puritanical
brotherhood

brotherhood, where men make shipwreck of their faith and soules.

The second arg. you examin of mine to prove that the bare & naked word cannot be an infallible rule or square of faith; you propound it out of my writings thus. That which is difficult & includeth many senses: at least to the ignorant can not bee a certaine rule of faith. But the scriptures are thus. My antecedent you admit proved by Certullian S. Hierome, and S. Peter himselfe whose place you onely examin; the others you turne over as you are wont deeming the unworthy of your consideration. You examine that of S. Peter now where he saies that in S. Pauls epistles are certaine things hard to be vnderstood which the vnlearned and the unstable deprave, as also the rest of the scriptures to their owne perdition. Here you except against me that I say many things in sted of certaine; where in deed I cited onely the sense of that place propounding it as the Protestants vse for yours and their advantage, meaning so tacite to prevent an objection. For they answer here that S. Pauls epistles are not hard, but that many things in the are hard. For the Greek copies have en hois that is in which things; and some read en hais in which epistles: And where as you object that I say all the rest of the scripture, in sted of also the rest of scripture: I answer the holy Ghost may verp well speak generally since the verp plainest places of scripture have bene wrested to bolster up heresies: Thirdly you say that this testimony proves scarce the first part of my antecedent that scriptures are onely difficult; but you say, it doth not prove, that scriptures cannot be an indeficient rule of faith. I answer that it proves both. For in what doth S. Peter say that S. Paul is hard, but concerning many points of our faith and religion, as concerning predestination, reprobation, vocation of the gentiles, justification by faith. Of which high mysteries S. Paul is the cheif and principall Maister. And as for the example of the artize you bring makes much against you. For if an unskilfull Mathematician, or sea man knoweth not the right vse of the Astrolabe or crosse staffe, the missing of a hapres breadth, in the right using thereof, makes him judge wrong of the object infinitely almost although the instrument in it self be most true: And if the Physitian misse the right Dose, though he gives the right ingredients, he is likelier to kill then to minister help. So if a man misse of the right judgement & sense of those places of scripture touching predestination, reprobation &c. the corruption of that place is able to turne all the other places of scripture that leanes that way into his owne nature.

But now here to your reply that not all but onely some places of scripture are difficult and hard, though we see the contrary by experience, since Luther, Zuinglius, Calvin, Berengar: have stumbled at the plainest places of scripture, viz. This is my body; pea they stumbled thereat though S. John explicates also most plainely that place when he saies Caro mea verè est cibus et sanguis meus verè est potus, My flesh is truely meat and my blood is truely drinck. For Luther

will.

will have them one way to be understood, Zuinglius another, Ber-
garius an other, and Calvin another. Neither can the parralleling
& comparing of one place of scripture with another remedy this,
or satisfy the infinite difficulties that arise out of holy scripture. As
that of the 2. Regum. 23. 11. The field is sayd to be full of lent-
ills. But the 1. Paral. 11. 13. It is sayd to be full of barley. And
the 1. Reg. 7. 15. It is sayd that the brazen pillars were thirty eight
cubits in length, and yet 2. Paral. 3. 19. but thirty five. Mat. 1.
8. It is sayd that Ioram begat Ozias: but in the 4. book of the
Kings which the Protestants call the second it is written, that Ior-
am was father to Ochozias, Ochozias to Joas, Joas to Amasias,
(not Ioram) to Ozias otherwise called Azarias: Mat. 1. 3. 16.
Joseph is called Jacob, whereas S. Luk. 3. 23. nameth him Ioseph:
Mat. 10. 10. the Apostles sent to preach are forbidden to have a staffe
in their hands, and yet S. Mark. 6. 8. bad them take onely a staffe,
or rod in their hand, Mat. 26. 34. and Luk. 22. 34. sayth that be-
fore the cock did crow Peter should deny him thrice, but S. Marke
the 14. 30. sayth Christs words were, Before the cock shall crowe
twice thou shalt thrise deny me: Mar. 15. 25. sayth, our Saviour was
crucified at the third howre: but S. Iohn 19. 14. saith it was about
the sixt howre before he was condemned by Pilate; So that you see
the comparing of place onely with place often times, may bring a
poore man into a maze, or circle, except he adde to this the authoritie
of the Church, and the holy Fathers, and the learned Doctors ex-
position by whose helpe all these seeming contradictions will easily be
salved. Now whereas you may answer that these difficulties are in
matters of fact, and not of doctrine, & so it much imports not whi-
ther a man reconciles these places or no, I graunt the first but I de-
ny the sequelle. For since you teach that all difficulties of scripture, may
be helped by comparing of one place with another: now when as
ignorant men shall follow this your rule as an unfallible guide, when
they see themselves ledd by it vnto a contradiction, they doe not on-
ly begin to cal into question this, but all other things conteyned in the
scriptures, seeing the self same truth affirming the little as well as
the great, and as much abhorring from contradiction of a litle matter
as of a great.

The second branch of my antecedent which I bring is, that holy
scriptures hath many senses, litterall, and spirituall, yea and often
many senses litterrall and many senses spirituall. All this you deny &
wonder that I doe not prove it. I answer that no disputant useth to
prove comon maxims, and principles, and we use not to prove co-
mon doctrine that most Protestants allow of, viz. of a litterall and a
spirituall sense, the last wherof they divide into three members, into
an allegoricall tropological & anagogicall sense: yea and not without
great cause they allow of this since D. August. lib. 11. confess. cap. 26
et lib. 11. De civitate Dei c. 19. sayth also that the scripture often has

many litterall senses. But you against the holy fathers hold that it hath onely one sense, but as you answer, appliable to diuerse places, times and persons. Here I wonder that you should be so confident-ly hould with your own conceit, and so caried away with your priuat spirit that you see not that which is most manifest. But even as a pigeon that is seeld in your soaring spirit you see onely the way, at length to your own downfall, though in your conceit you ascend holt upright for a season: But that the scripture hath many senses we leaue as proved, and if to prove, sifter for another place: Now it sufficeth for this place to show that which you graunt is sufficient to prove the second part of my antecedent. For if that one sense hath reference to diuerse tymes places and persons, it must needs be very difficult, & require some common help besides themselves to obtaine their severall true expositions: nay here me thinks you graunt that the scriptures hath diuerse senses, since you graunt diuerse as it were formalities of senses respecting diuers places, tymes and persons.

Here also in prosecuting of this point you seem to mistake our doctrine. For we hold that neyther Apostle or the Pope have dominion over our faith, or authoritie to institute Sacraments of themselves, neyther can they make what they will as a matter of faith, or tradition: But it must be receiued tyne out of mynde by the vniuersall consent of that Church which hath kept her perpetuall succession of Bishops from S. Peter, and then S. Aug. in epist. 118. will teach you that insolentissime insanix est existimare non certe fieri quod ab vniuersa ecclesia fit, that it is a most insolent madness to think that it should not be right that the whole church doth teach. Besides the Pope doth not make a matter of faith, but declareth onely that such and such a thing is to be beleued, and that by the inspiration of Almighty God guiding him as he is the head of the church. Neyther dooth he for all this omit to use all humane helpes of counsell and consultation with the learned, that though as he is head of the church he hath a promise from Almighty God to assist him, yet in that he might not seeme to presume in omitting the vse of naturall and prudenctiall helpes and meanes, he vseth all diligent scrutiny therein. The place of 15. of the Acts which you examine of mine, where I say that in the counsel held at Hierusalem all was concluded with this of S. Peter the head, It seemed good to the holy Ghost and to us. This I sayd and still abert makes much against you. For here the Apostles to end the controversie in hand, trusted not their own severall opinions, but to a mature deliberation and counsell: where S. Peter was head and vniuersall, though he used an Apostolicall inquisition; and therefore it is noted in the 7. verse that Peter rose up, showing thereby that he was head, and had the preeminence of place first to speak, noting also his prouidence that the first Gentills were chosen by his mouth, though S. Paul was designed to convert them. Now vnto that which you object that (verse 13. and 14.) S. James confirmeth

D. Hier:

to: 1. epist.

89. ad Aug.

c. 1.

2. Pet 1, 20

1. Joh 4. 20

ed all and that hence we might rather hold him head of the Church. I answer that doth not hence follow, in that S. James in that he was an Apostle and Bishop of Hierusalem gave his sentence next; for surely S. Paul and S. Barnabas also spake, though their speech is interposed for the better declaration of the question to be decided, and for the greater confirmation of S. Peters sentence: And though S. James said in his speech I judge, he doth not meane thereby that he gave the principal definitive sentence, since he and all the rest followed, and seconded by their suffrages the decision of S. Peter: as it is plaine in the text: The whole assembly for reverence of his person, and approbation of his sentence holding their peace. The which S. Hierom affirmeth saying all the multitude held their peace, and into his sentence James the Apostle and the Preests did passe together. Wherefore I may conclude with S. Peter this point as I did before. That no prophesie of scripture is made by a private spirits interpretation, and so consequentlly not by the naked word: And therefore S. John also bids them trie their spirits whether they be of God, 1. Joh. 4. v: 10. And as for your distinction of private spirits it litle availeth you. For though the Pope be also a private man, yet he is the head of the Church, and hath the promise of our Saviour that his faith should not faile him, and though he may erre in matter of fact, or sin as well as an other man, yet in matter of doctrine when as the head of the Church he is to give his definitive sentence, he can not erre, in that he is directed as Christs Vicar in earth by the holy Ghost. Yet for all this he dooth not neglect naturall meanes for the decision of any weighty cause; But useth all usuall scrutinie of causes, and circumstances, takes advice of the learned counsellors. But you though you be also a private man, yet you can not shewe me any promise of the holy Ghost, made rather to you than to any other of your adversaries; neyther have you greater signes to manifest the truth then the Protestants have. Nay every one of your profession thinks he hath that spirit of interpreting; which spirit often times proves no other then the spirit of Anniball a merrie companion; who when he had deceived poore Bullbrooke the interpreter of the word; by calling out thrice Bullbrooke as from God at the mouth of a cave whither his reformed brethren resorted to heare from him delivered the word of the Lord: afterward showed unto the whole company that looked more and more to this their illuminated prophet the man of God, so strangely called, how he alone had deceived the poore man, saying, hang me if any other spirit, but the spirit of Anniball called thrise upō Bullbrooke: Yet admit you should have a spirit to distinguish the truth of one mystery as I sayd, yet you have not the spirit to distinguish the truth of all: But that you might try out with the true illuminated prophet now and then Dominus celavit hoc a me. Our Lord hath hidden this from me; that is in not revealing it. Besides you see that every false prophet brags of

of his spirit, how then can a private spirit decide any controversie? And for that you bring of the Israelites, it were well if you with them from the mouth of the Priest would learne wisdom. And if you had that visible coming downe of the holy Ghost that the Apostles had, if you had the giftes of tongues, the power to worke miracles; if you were taught with them all truth; if your followers though illiterate were indowed with all these priviledges of the Apostles, then might they with them take upon the to interpret the scriptures. For S. Luke recordeth, That our Saviour opened his Apostles understanding in all truth that they might understand the scriptures, but you can not show that our Saviour hath done more to you then to other men.

Luk. 24. 45.

You now proceed and begin to ponder my third argument, by which I did occur a future answer. Not onely scriptures by themselves, but scriptures by a private mans interpretation, or comparing one place with an other are not sufficient to be a rule of faith. Which you say I doe not prove here; to this I answer, I did prove it there but the more sparingly in that this point seemes to be partly proved in that which goes before. Yet to give you full satisfaction I wil a litle reinforce the force therof: For since the scriptures hath diverse senses, or as you say diverse references to sundry places, persons and times; how can a private spirit of a man assure one that this and no other is the true sense of this place? Or how can you discern that the true spirit interprets this unto you? For the communication of this infused spirit must either be by a publick message bee delivered you, so that those that are your adherents and followers may be assured, by some visible signe that the holy ghost dictates unto you: and I think by these visible apparitions and communication of the holy Ghost, you wil not mainteyn your spirits interpretation. Or else the holy ghost secretly instil eth into you what is the true sense; But here I demand of you how you are assured of this working of the holy ghost; since there was never yet heretick so senseless, or error so grosse, but would tell us of this private assurance of the holy Ghost. And though the communication of the true spirit should be manifest to your self, yet you could give no warrant or assurance thereof to us; to the Protestant adversaries, or to your own followers. How would you be able to convince an Arian, that wil thwart you with that of S. John, my father is greater then I: If you say this place is to be understood in regard of his humanitie and not in regard of his divinitie, he will bid you show scripture plainly to affirme that. How wil you answer an Anabaptist that will have no man to be baptized before they come to the peeres of discretion to give a reason of their faith? How wil you answer us Catholics or the Protestants when we demand of you why you follow the bulgar translation, in saying Elder, when the originall and all other languages almost hath still the word Presbyter, which signifies Priest to all? Nay since the holy

III.

Scriptures admitteth diuers senses and doe not explaine themselves, how should a poore artificer perswade himself that this sense which he apprehends is onely the true sense; Nay that he is easily deceived herein by a prejudicated opinion I will show. For when he comes to read that S. Peter in his first epistle salutes them from Babylon, he in that he may not admit S. Peter to have bene at Rome, will not have Babylon there to be Rome, but he will have S. Peter to salute them from that Babylon in Assyria. But when he comes to read Apoc. 17, & 18. Babylon againe, in that he hath rooted malice against Rome he will have her alone to be that Babylon, he will applie all these mischeifs and deformities to the church of Rome.

Now if you object that comparing one place with another will afford, the right sense; I ask you how you are certayne of that since that place with whome you are to compare it hath diuers senses, or references, how are you assured to compare it to the right in regard of each circumstance. Nay if these spiritual men be the onely deciders, why doe they when the word signifies an evil sense translate traditions, though it be the self same Greek word, Col. 2. v. 20. Why are you ledd with traditions; And when in diuers places the self same word imports Apostolicall traditions, in stead thereof they read, ordinances, institutions &c. Why did they in the printed Bible 1562 thrust in Rom. 11. Baals image, which now Bible 1595 is corrected. And if ebery image be an idoll as they translate it, why Genesis the first can we not say God created Ada according to his own idoll? And that all images in the old law were idolls Exod. 25. 3. Regum. 6. Why doe they make the Hebrew and Greek word that signifies hell when they list onely to signify the grave; Though it be against scripture it self, Gen. 37. I will goe down to the grave to my sonne mourning, which cannot signifie though racked in sense the grave, since he thought his sonne to be deuoured of wild beasts, and so vnburied without a grave: But when the self same word, Prov. 15. speaks of the damned, they translate onely hell, how then can the parallising and comparing of one place with an other settle all doubts of the ignorant, stop the mouth of the contrarie part who shall affirm that it is not the true sense? Nay if scripture be a most manifest interpreter of it self: Why did Luther that affirmed before this assertion of popes in assertionem articulorum 10. damnatorum retractate and recall that opinion of his before his death, in colloq. conviviali titulo de verbo Dei. No man can understand saies he the Bucolica of Virgil except he be first five yeares a shepheard: No man can understand his Georgicks, except he be five yeares a husbandman: so let ebery man know that he hath not tasted sufficiently the scriptures, except he hath governed in it a hundred yeares. Nay if holy scriptures be so easy of themselves to be understood; why doth Luther call the epistle of S. James stramineam, and unworthy of an Apostolicall spirit? Why doth Beza writing on the eight chapter call into question

Prov. 15.

question the whole book of S. John, when he aberraed that it was not probable that our Saviour was left alone in the temple with a woman, or that he did write in the dust with his finger.

My fourth argument pou bring forth thus. That which by the lights & lanterns of your opinion, hath been wronged in the highest degree, to bolster up heresie, can not be a true, and indificent rule of faith. You graunt my assumption and pou instance it in Luther, Calvin, Beza: Onely to answer this you think it sufficient to say it is a rhetorical flourish. No flourish that by your own confession hath stonge down your strongest pillars: But you say it is the fault in them, which willingly I graunt, but with this addition, that there is the like in you. And I pray you tell me, if all that have gone over such a bridge, being in their right senses, perfect judgments have bene drowned, would you think, that bridge remaining, thus unrepaired as it is, a sure & safe way. So if all, or most that have trusted to the naked and bare word of the scripture onely, and to their own witts and spirits have grossly and dangerously erred, wil you hold it so remaining an indificent rule? Nay if the bare word so confirms them in their errors, that without some one common and visible judge they stil remain stiff in their errors: can the bare word be the indificent, onely, and the infallible rule? But that it is so: dispute against the Lutheran, Calvinist, Zuinglian, Anabaptist, Protestant, Familist, and they wil all cite place of scripture, interpretation for interpretation, spirit for spirit bring and repping you with places, and spirits dictamens, telling you long stories of the communication of the holy Ghost. Wherefore I will conclude briefly this argument that the naked and bare word of the scripture cannot be an infallible rule and judge, since it doth not make the partie overthrowen certaine, that the sentence as much as lieth in the judge is passed against him; which is the propriety of the sentence of every supreme judge, that his decree be plainly seen and that without all contradiction the partie overthrowen in law may peeld unto it; For else there is no end of sentence, no end of judgement if the partie overthrowen, may with the like probability as before recomence his suite, and offer plea without any end.

My fifth argument which you put downe thus, Many mysteries of our faith are beleevd which explicitly are not declared in the word of God, nor so infallible (prescinding from all traditions of the church) deduced thence, so as they are sufficient to make a man beleve with so firm an act of faith as is required. Therefore that which makes that worth of constant beleefe is a rule of faith, as well as the written word, whether they be traditions divine or Apostolical.

Now to all the places I bring to prove traditions. Now the world was onely governed and taught by traditions till Moses tyme, who was the first pen-man of the holy Ghost, and to that Exo. 14 Deu. 32. 37. &c. you graunt that traditions were before necessary, but

pou demp that they are now a rule of faith. But pou assigne no reason but onely this; in disputing as if it were the total rule of faith; where I would inferre onely that it was a partial together with the word of God. And whereas pou object that these traditions spoken of in Deut. might make for the Jewish Cabalists, which are rejected by S. Peter, 1. Pet. 1. Tit. 1. 14 as vain conversation and Jewish fables; Is plaine against the holp scriptures Deu. 32. interroga patrem tuum, et annuntiabit tibi; majores tuos et dicent tibi. Ask thy father &c. Exo. 14. Narrabis filio tuo in illa die dicens hoc est quod fecit Dominus: Et Job. 8. Iud. 6. Psal. 43. Psal. 47. Eccles. 8; where it is plaine that the holp Ghost speakes of such traditions that are good to be followed & not to be esteemed vain, idle & fabulous. To that of S. Pa: to the Thes. is plaine that the Apostle speakes of that which was taught by word of his mouth, pea of such traditions as pou call humane in vs. For when S. Chrysost. comes to explicate the 2 Thess. 2. he explicates it so plainely for such traditions as wee have in controversie that D. Whitaker de sacra scriptura pag. 678. saies that S. Chrysost. spolie in this point inconsiderately, & unworthy of so great a father. Therfore S. Paul and S. Chrysost. vnderstood more here by traditions then pou would willingly vnderstand. And that not onely things of little consequence but of greatest moment, are beleevd onely by tradition, I prove manifestly since the Bible can not be canonicall without it were delivered by the hand of traditio fro tyme to tyme as authentike. And besides, how can pou prove the procession of God the son, and God the holp Ghost from God the Father, as from one beginning; or the consubstantialitie of the blessed Trinitie? How are pou able onely by bare scripture to prove the remedie in the old law vsed to women childzen for original sinne, and to man childzen when in danger of death befoze the eight day they necessarily were to receive remedie of their sinne? How prove pou that our blessed virgin Marie was a perpetuall virgin, ante partum, in partu, et post partum? how are pou able to prove this by the bare letter against Helvidius the hereticke; for he vgeth pou with the plaine text, and with originall phrase viz. That he knew her not till she brought forth her first sonne; and the word know pou know what it imports in the Hebrew phrase: As Abraham knew Sara: So that pou see we beleve this perfection of the blessed and perpetuall Virgin Mary by tradition, though the bare text seems to make against it: How doe pou prove that our sunday should be celebrated on sunday and not on saterday by the bare letter without tradition? How doe pou prove the celebration of Easter as it is now, without tradition? How doe pou prove the Creede of the Apostles out of the naked word? How doe pou prove without tradition that pou should receive the blessed sacrament kneeling? the receiuing of it fasting? the eating of blood and strangled meates prohibited in the Acts of the Apostles? How are pou able to prove all these or any one of these by conuincing reasons out of the holp scriptures alone?

vide D.
Hier. cont.
Helvid. et
D. August:
heresi 84.

alone? All these you say you can prove, not alleaging one place of scripture for any of them, though you have bene most copious to prove idem per idem in other points to little purpose. Now you say onely it would goe hard with you if you could not prove these without tradition, and me thinks it goes hard with you since you prove not one particular of them all. Therefore I desire you that you would not confound your trace so like the Foxe, or hare in doubling, and turning; but that you would answer distinctly to each point as it lies if you answer. Wherefore to shut up this point I will conclude with S. August: Genes: ad litt: l. 10. c. 23. that as he saies that the not rebaptising of infants were not to be beleaved if it were not taught by tradition: So I say these forealleaged mysteries were not to be beleaved without the direction of tradition.

Now since we are come to the answering of your arguments, which are nothing but allegations of scripture falsly applied, me thinks I cannot better compare them, then as to so many orient pearles and rich Jewels, hung and placed out of order in an Indian, or Ethiopians lippes, nose, armes and legges: so these places of scripture in that they are racked and wrested from their right sence and meaning, their lustre, and beautie is rather a disgrace the ornament to the wearer.

For when you bring the place of Deut. 5. 32. to take heed that wee should doe as our Lord commaunded us; not turning to the right hand nor the left, and of that of Deut. 12. 32. not putting any thing thereunto, or taking any thing therfrom. I answer first granting that God commaundeth this, but I demp that hence can be gathered that in that we should doe as our Lord commaundeth us, and that we should not turne unto the right hand or to the left, that the holy scripture should be the onely rule and vniptor of faith: For as it doth not follow, nothing is to be added to the fourth commaundement, and the fourth commaundement is to be observed, therefore there is onely the fourth commaundement, and it is therefore the rule of all the rest.

2. I answer that all additions whatsoever are not here prohibited but onely such as are contrary to the word of God; For many other Prophets as the penmen of the holy Ghost did adde diverse pe a most part of the holy scriptures. But now it is plaine that the definitions and traditions of the Catholick church, by whose mouth the holy Ghost doth dictate are most consonant to the text of scripture. For the holy Ghost speaketh by them though not *tantum calamus velociter scribentis*.

For Lukie 10. it is sayd he that heareth you heareth me, and he that condemneth you condemneth me: Math. 18. If he doe not hear the church let him be to thee as an Ethnicke and a Publican, and S. Ambrose expounding the last of S. John 18. v. where S. John saith If any man shall adde unto these things, God shall adde vnto him the

the plagues written in this book. S. Ambrose saith he makes not a protestation against the expositors of his prophesie, but against hereticks; For the expositor doth adde nor diminish nothing, but onely openeth the obscuritie of the place, and sheweth the moral and spirituall sense.

Now to answer your second argument, I wonder how you bring a man of understanding should be so much deceived as to think that these places make for you, against vs. For wee holding firm our assertion can cite all the self same places Rom. 3. 10. 11. 19. that man naturally understands not the things of God; & that mans wisdom is foolishness. Coloss. 2. 21. For we affirm it the gift of the holy ghost by an infused habit of faith that we beleeve; and that by the direction of the holy Ghost promised that the Church cannot err; neither doe we when we allow of tradition make at our pleasure voluntary religion, for we acknowledge tradition also to be the word of God, the voice of his spouse that is taught in all truth, guided by the holy ghost vnto the end of the world. Wherefore your argument proves nothing since you presuppose that proved that rests yet to you to prove.

The like answer I give vnto your third argument, viz. that men are dead in trespasses Eph. 2. 5. Math. 13. 9. that faith is by hearing, and hearing by the word Rom. 10. 17. But I deny that the word is the totall or onely rule of faith, since we finde many thinges to be beleeved that are not expressely found in the written word, nor thence deduced.

And to answer briefly vnto your 4. Argument, I graunt that the Priests and Prophets were bound to heare the word, and that of Ezek. 13. 2, 3. that they should not prophesie accordant to their own heart, or follow their own spirit, but I deny that they should follow onely the written word, or that following the voice of the Church, the interpretation of holy Fathers and Doctors they follow their own hearts and their own inventions. So that you see how weake your arguments be, so that they might with more reason bee returned on your self.

II.

The second thing which you say I take vpon me to prove: but more rightly to say onely to propound, till the decision of this mayne question be ended; which was whether the definitive sentence of the Church and Pope be an infallible rule and guide of our faith. This question I say, I onely intended rather to propound the prove, that we have not at one time diverse prons together in the syze; But now to handle it by way of bellitation and not of purpose to prove as you would hence inferre. But you so mangle in propounding the reasons that I do onely point out, that they might seeme not to prove that which they intend. For you leave out the force of the argument; as the circumstances of the promise vnto S. Peter by our Saviour, and the prerogatives and priuiledge giuen vnto S. Peter; that he is named first amongst the Apostles; That he alone walked with our Sa-
viour

blow on the water; Of the sundry promises of our Saviour made unto him that hell gates should not prebaple against him, that he being confirm'd should confirme his brethren; that our Saviour washed S. Peters feet first; that S. Peter onely of all the rest should receive a reveled promise of his particular immortallity of the cross; That he after infusion of the holy ghost first promised the Gospell; That the first miracle in confirmation of our faith is made by S. Peter; That he as a supreme judge did condemne the hypocrisie of Ananias and Saphiras, that he first discovered Simon Magus and condemned him; All which and other circumstances concurring onely in S. Peter shewes manifestly that S. Peter had preeminence above all the other Apostles; that he is the rock and head of the Church, that Cephas so particularly pointed out by the holy Ghost, calling him first by the name given him at his nativitie Simon, by the name of his father Bar Ionas, and by his new imposed name Cephas; that no cavil might be took at a legacie so strongly and particularly confirmed unto S. Peter. Now all that you bring or can alleage against this belike is that the name Cephas was interpreted Petros, which in Greek eyther signifies a rock, or a stone. I answer it awayleth nothing, since Petros signifies, eyther a rock, or a stone; now if you ask, why he is called Petros and not Petra; I answer, in that the masculine gender best fitted the name of a man: And that S. Peter is the rock plainly appeareth out of the very text; For it is sayd in the Caldei tongue super hoc Cepha; and in the vulgar super hanc Petram, where our Saviour signifies the rock of which he had spoken of before, the which according to your gramaticall construction you seeme not much to deny, since you confess that Cephas signifies indifferently a rocke or a stone, now your private spirits interpretation would onely limit it unto a stone, though against S. Hier: most skillfull in languages and tongues in c. 1. epist. ad Gal. where he sayes it signifies a rocke: Optatus lib. 2. contra Parmen: sayes that in Greek it signifies a head: As Christ is called the head, Isa. 8. 28. Daniel: 2. Psal. 117. Math. 21. Rom. 9. 1. Cor. 10. Ephes. 2. 1. so after a kind of a measured proportion S. Peter by the delegation of our Saviour is his Vicegerent in earth, a visible head of a visible Church. But to that which you object that S. Peter answered as the mouth of the Apostles and therefore had not these promises made unto him alone, makes much against you, for to be the spokesman of all the rest, the Masterspring of all their judgments, seemes to graunt him superiority, and preeminence: And though S. Peter was the mouth of the rest, I graunt all, but not onely the mouth, but also the head; And if S. Peter could not have the prerogative of place given unto him in that he represented the Church: No more could the soymes of Abraham be two soymes in that they represented two nations: And whereas you object that all the other Apostles were foundations, Apoc. 21. 14. I graunt they were but not the principall. Neither both

Mat. 16. 18.

the headship of S. Peter derogate from Christ Jesus our head, since S. Peter is but subordinated to Christ Jesus, and onely of his free institution: and if that place 1. Cor. 3. be understood absolutely; whether foundation can no man lay, then that which is layd which is Jesus Christ: then is that of S. Pa. 2. Ephes. false where he biddes us build upo the foundation of the Apostles: so that you see a less principall foundation or rock may wel agree with the absolute, most perfect rock and foundation Christ Jesus, and that the Apostles may be a foundation though S. Peter be cheife.

And that no man might repley that this doctrine of the Popes supremacy is but a late doctrine; see Carthw. lib. 2 pag. 507. 50. lib. 2 pag. 97. Fulke against Saunders rocke pag. 248. 271. vpon the Bohemian testament where he affirming that the fathers of the council of Nice began the foundation of the Popes supremacy; which was one of the first 4. generall counsellors so many yeares agoe.

And that this point of the Popes supremacy doth not lack force of reason to confirme it, I will onely alleage one generall reason to prove it. The ecclesiasticall Hierarchie is no worse governed, then any temporall regnment and government. And therefore Math. 25. It is compared unto a kingdome that is governed by one King, and Heb. 3. to a familie well governed. Cant. 6. to a Campe well ordered. But in all wel ordered common wealthes there is ever required some visible judge besides the written law; since there must be a supreme judge to know and take notice of the controversies when they arise, and to ponder well and examine the reasons of both; 2. there must be one to explicate the sense of the law, & to pronounce sentence in the behalf of one partie, when it shalbe necessary: And lastly there must be one to compell those that refuse, to due obseruation thereof. Now since the church of God is as wel ordered, as any other government, and that there ariseth the like difficultes in her lawes explication, as can happen in any temporall and politicall government; It is against the providence of God and love to his spouse the church, to denie her those helpes, which necessarily must be graunted to all well governed common wealthes. Therefore as the sentence of a supreme judge in explicating the sence of the law is to be followed; so by a greater reason S. Peters successor guided by the holy Ghost, in all difficultes of moment is to be sought vnto for counsel, is to be heard with obedience when he counselleth, is to be obeyed whē he proceedeth with his powerfull jurisdiction.

Now when you are come to my supplie of later Doctors, branding the most ancient and venerable Fathers of the Church with nobeltie, and onely you please your self with this answer that you account them all as insufficient: I wonder how any man can say or thinke this, but I wonder more how you can averre, that you could cite in this point Father for Father, Doctor for Doctor with vs: although you cite S. August. 11. de verbo Dei sec. 11. where he saies that

that Christ was the rocke and not S. Peter. I answer first he doth not manifestly contrarie vs. For though 1. lib. retract. c. 21. he doth approve rather of that opinion, yet doth he not manifestly contrarie, that he thinks the other opinion false, or improbable; For he confesseth that the whole Church, in a hymne of S. Ambrose doth acknowledge that S. Peter was head and rocke of the Church; Wherefore after he had proposed the common opinion of the Church, and his private judgement: In great humilitie he concludeth all. Let the reader chuse whether of these two opinions is the probabler. Hence we may note how ill a freind you are to S. August. thus to put him on the racke: and how you may inforce fathers to seeme to speake for your cause in great number if you bring those that makes against you: some thinks you that rely most in expositions of scripture, on skill of languages, should not onely rely of S. August: words here that in this for lack of skill of languages mistook a litle: But this is certain that S. August. in Psal. 63, et contra partes Donati calls S. Peter & his successors the rock, against which hell gates shall not prevaile: So saies Tertull. De praescript. Orig. homil. 5. in Exod: S. Cypr. De unitate Ecclesiae. S. Hyllar. cant. 16. in Math. S. Ambr: serm: 47. 68. lib. 6. in c. 5 Lucæ. S. Chrysost. homil. 55. in Math. S. Cyrill. lib. 2. c. 1, 2. comment, in Ioannem.

Lastly you produce that which I bring out of S. John 21. where it is sayd Pasce oves meas feed my flock, in which words I affirmed S. Peters priviledge and power to be noted; since here a Pastoral office is graunted unto S. Peter, that is to feed with pasture, to lead, to defend, to governe, chasten, and heale. But you say that all the Apostles were alike charged here to feede. But the contrarie is manifest out, since he sayd onely to him feed my flocke to whom he sayd before, lovest thou me more then they? In which words he excludeth all the others: Besides Christ speakes to S. Peter that he should feed his generall flock though he may speak unto the other Apostles that they should feed their particular charges. Wherefore S. Leo saith 3. anniversario assumptionis. sayth Petro hoc singulariter creditur, quia cunctis Ecclesiae rectoribus Petri forma praepositur; and so we may answer that in this generall charge given to Peter, the particular charge implicitly was commended unto all the other Apostles.

And though the other Apostles were sayd to be joinct Preists with S. Peter 1. Pet. 5, 1. It is spoken in regard that they were joinctly Preists in the exercise of their orders, and not in regard of the preeminence of place, in which respect S. Peter was head of all the rest of the Apostles, though the others did joinctly labour with him in the conversion of nations.

Now after you have a litle smoothed up your self that you have done your part in this point, then begin you to say that my assertiō is not sufficiently proved: But as for that, you might better leave it to the judgement of the indifferent reader, then to take upō you to be

pliant and judge in the self same cause. But whereas you say I lack an' iuritie to prove the supremacie of the Pope, I hope no, since the P'otest'nts own Doctors teacheth that it began in the Nicea council; and I think when we shall scan the matter how it came in then I know we shall prove it of equall age or the self same with that of S. Peter. But to say the truth I did not intend to prove this point of purpose, but onely to give you a tast what doctrine in this we follow. Therfore if in this you impugne Cardinall Bellar: doctrine as it lieth, you may at once impugne both that learned man and my selfe, to whose learning I acknowledge my self a scholar.

in prefati-
one novi
testament.

The last thing which you examine of mine is about the name Catholike; which saie you would challenge unto your selfe, but after better consideration you seeme to refuse it, because it is not warranted by the written word. But why doe not you aswel reject the name Trinitie, consubstantialitie, three persons and one God? Nay why doe you not reject as wel the Crede of the Apostles? For if the church be a catholike mother, surely she hath Catholike children of which you wilbe none. But you belike say with Gaudentius the hereticke that the name Catholike is a humane fiction. D. August. contra Gaudent. lib. 2. c. 25. Or with Beza you helike when you call it a swelling title you think it a vaine word, or with Humfrey in vita Iuelli a vaine terme. But you doe well since you have neyther universallite of tyme, place, or person of the Catholicks: For the unitie of the Romans having such divisions and sectaries amongst you to deny both. But we can say with S. August: writing upon the Psal. 65. Iubilare Deo omnis terra let the whol world: not only one corner of Amsterdā rejoyce, we can shew you the prophetic of Esay fulfilled in that the Goswell is preached to all nations. Gen. 2. 6. Psal. 2. Isa. 54. Mat. 28 Mat. 5 Luk. 8 Mal. 1. that the whole world is replenished with the fruit of our doctrine: Nether is this the voice of the Israelites or Edomites against the Israelites in glorying of fleshly privileges; For, these are noted as principall signes of the Church of God, and that if it were as invisible as your Church was, it should be excelled farr by the synagoge of the Jewes that still for all their scattering, have reteyned in sundry places visible meetings and congregations, visible vse of their sacraments and ceremonies: The which consideration made Castilio in the p'eface of the Bible of King Edward the 6. after he had considered the promises made by our Saviour to his Church that it should be spread over all nations and that hell gates should not prevaile against it; and how invisible their Church had been, how unheard of the essentiall pointes of their doctrine, enforced him to say that either these promises are to be fulfilled, or that God els is a liar: This also made George David to deny the verity of the Bible in that the promised visibilitie of the Church was not performed. Nay then a little to see whether wee or you make the best resolution of our faith, Let vs consider that we Romane Catholicks vse

Historia
Georgij
Davidis
Antverpię.

use all meanes and apply all helpes and motives to the due eliciting of an act of faith. For first we have all motives evidentiæ credibilitatis required unto an act of faith: Wee have all antiquitie, unitie, universallitie, visibilitie, confirmed by the consent of Doctors, by the institution of most holy religious orders, we have the conversion of nations, the power of miracles: the infinite number almost of Martyrs that have sealed our doctrine through all ages with their bloods: 2. we have a certaine visible, and infallible way to decide all controversies, which is the Catholick Church that propoundeth what is to be beleaved, and what is not: 3. we have Gods divine veracitie speaking by the mouth of the Church which formallly makes vs to beleave: 4. we have a supernaturall judgment to beleave in common at least in that all people all nations have so beleaved. And lastly through all these we have a pious affection through the working of Gods holy grace to beleave hic et nunc, hoc et illud, and that without any difficult, since we first beleave there is but one true Church, and that Church cannot err, and so with great facilitie we beleave ought that the Church shal propound unto vs to be beleaved. But you have none of these, but onely a prejudicated opinion not to beleave ought wee say, and a presumptuous spirit to preferre your interpretations before all the Doctors of the Church: And if you would indeavour to convert any Turke, Jew or Atheist, you could not make him of your opinion, till you had convinced him in each particular and severall point. But when we shall come to deale with an Atheist or an infidell, wee can give him such evident motives, such profoundnes of reasons, that even by the light of nature he may think almost that our articles of faith are worthy of beleefe, and after we have perswaded him to beleave that there is but one true church, one meanes of salvation, and that this Church is guided in all truth by the holy Ghost, with great facilitie I can induce him to beleave any one article of our beleeve that this onely true, and most firm church teacheth. Let therefore any one judge whose foundation is grounded on sand: who is seated on earth and ashes. And as for the relicks of the poisoned cupp they are all too blasphemously false if you would poure them upon us, and I think they might be applied to your congregation if I would descend downe into particulars. Wherefore that your understanding may be inlightned and judgment corrected read the Bible but not onely with the scholiast of your private spirit, but with the holy fathers and learned Doctors expositions. Therefore I will conclude with that short exhortation S. Augustin sent unto his friend Honoratus lib: De unitate Cred. c. 8. You see you have bene long troubled with these broiles of parties in the world, and now if you think your self to have bene tossed and turmoiled enough, and would at length have an end of these variations follow the way of the Catholick discipline, in which the prophesie of Isaia the third is fulfilled. And there shall be in it a path, and a way, and a holy way it shall be

shalbe called, the defiled shall not passe by it, but this to you shalbe a direct way, so that fooles can not nusse if they follow it.

And thus Mr Aynsworth I have mainteyned my arguments, answered your objections, though not so speedily as I could have wished, having other busynesse: And now here I could wish you doe not secare lignum eadem linea, that you would when you answer me examine C. Bellarmins groundes, reasons, doctrine and authorities as they lie, that so you may the better give your self and others satisfaction, and the more worthily deserve an answer; And thus with happy prayers for your conversio I leav you the fourth of March 1610. from Justice Hall stilo veteri.

Your freind to give your understanding
the best satisfaction he can.

John Aynsworth.

The answer to the former reply.

To Mr John Aynsworth prisoner in justice hal, in London:
Grace and mercy, from our Lo. Iesus Christ.

WHer as my first writing gave yow to understand that I held all differences in religion were to be tried & copoled by the verdict of God, wherunto I humbly submit the triall of my faith & actions alwayes, & in my second, (because I did not see yow condescend hereunto,) I shewed reasons of such my perswasion: yow (Mr Aynsworth) in your replie, firstaxe me with unreadynes to answer all the the grounds of your discourse; & secondly entwite me, as one that chargeth with error, them that lived in th Apostles times, & were their scholars, the most ancient record of historpes, the whole body of councils and holy fathers, the whole schole of Doctors &c. yea as one that hath implicitly condēned for heretiks; Luther, Calvin, Beza, Jewel, Whitaker, Humphrey, &c. The first I leav to the indifferent readers judgment, whither I have omitted any ground of your discourse pertinent to our present cause; or yow rather have omitted of mine, in your replie. If yow blame me for omitting discourses imperinent, I must bear it stil: for still I mean so to folow the matter in hand.

The second I leav to your ovvn second consideratio, & all impartial judgment, what cause yow have so to accuse me. Doe I otherwise debase me, then by comparison with the most high God? doe I speak of the fathers, worse then the scriptures (which I alledged) speak of al men? And wil yow match earth with heaven, frayl man with God; as joynt umpiers in religious controversies? If not, why are yow offended, that I cleav to God alone: that I would leav the fathers to sleep in peace; (which yow

out of charitie, doe interpret a dead sleep of errors:) whom yow (it seems) would rouse out of their graves, as if yow thought to find a Samael at Endor, when the Lord himself answereth yow not by Vrim, nor by Prophets. And much yow mistake me, (if not purposely); as if I thought my self not dust and ash, as they, or any more priviledged from errors then they. There be thousands of them whom yow imple as taxed of me with error, whom I prefer for wisdom truth & holines before my self: yea I match not my self with the least of Gods servants: but by the grace of God I am that I am; & his word, (not my own) is that I stand upon, & doe oppole unto all the world: but I judge no man, neyther will I be judged, in cases of conscience, by mans day. I Cease: yow therefore from the man whose breath is in his nostrils: for wherein is he to be esteemed?

Or if you will not cease, the truth it self out of the mouth of God and man shall force yow hereunto. For in my former answer, I set down four reasons, fortified with many scriptures, to prove this position: **That God onely is to be umpire and arbiter of all questions and controversies about religion:** which was the first point to be accorded between us. You (after you had generally censured them to be nothing but allegations of scripture falsly applied,) answer to the first, confirmed by Deut. 5. 32. & 12. 32. by denying that hence can be gathered, that the holy scripture should be the onely rule or umpire of faith. For (say you) as it dooth not follow, nothing is to be added to the 4. commandment, and the 4. command is to be observed, therefore there is onely the 4. command. and it is therefore the rule of all the rest. The reddition of this your similitude, shewes not his face (perhaps least it should blush;) but lyes hid in silence.

First you gather a consequence, which here I strowed not: I spake of God, and of his verdict and authoritie; not of the scriptures as yet. For whither it be by writing or by speaking, or any other way that God manifesteth his will unto us, it is to me all one, and the authority of the scripture is a second point. Thus your answer is not here to the purpose.

Your reason annexed, is a fallacie, concluding from a part against the whole unequally. The scriptures cited speak of Gods commands in generall: you take one in particular; and because one is not all, therefore all must not be all, but more then all must be observed; which what they will be I cannot tell, unlesse the commandments of man. Mat. 15. 9.

2. You answer, that all additions whatsoever are not here prohibited, but onely such as are contrary to the word of God: for many other prophets, as the penmen of the holy Ghost, did add divers, yea most part of the holy scriptures, &c.

In deed this answer is your own, none of Gods: you shew no tittle of his word for that you speak. But I will shew you the contrary. Prov. 30. 6. Add not unto his words, least he reprehend thee, and thou be a liar. Lo here all additions, and not onely things contrary, are forbidden.

Againe, though it be but a mans testament, (sayth our Apostle,) when it is

* 1. Sam. 28

11sa. 2. 22.

The 1. point of controversy.

* Gal. 3. 15.

This I. A. it is confirmed, no man dooth abrogate it, or addeth thereto. If you add answereth to your naturall fathers testament, civill lawes would count you an unnatural son; & your distinction would not help you: much lesse can it help Gal. 1. for you, for doing such wrong to the will of our father which is in heaven. it.

Your reason is direct against you: for the Prophets being penmen of the holy ghost, added nothing of their own: the additions were Gods own. If the Prophets & Apostles might add nothing of themselves, much lesse may we. Thus God yet reigneth alone. And if you would have mans oil to lighten your lamp, hear what Chrysostom sayth for this point: **¶ Every Doctor is a servant of the law,** for neyther may he add unto the law any thing of his own sense, neyther may he withdraw any thing according to his own understanding, but preach that only which is found in the law.

Whereas you add, that your traditions are also from the holy ghost. for **Luk. 10.** it is sayd, he that heareth you, heareth me, and **Mat. 18.** If he hear not the church, let him be to thee as an ethnik and a publican: First, these are spoken to all Christs ministers & of al his churches: and therefore make no more for Rome, then for Corinth or Ephesus. But you stil keep from the point, & yeild the cause unawares. For be it tradition, definition or whatsoever, by whomsoever, if it be Gods, not mans, it is y enough, & al that I would prove in this first particular. After it shalbe scanned whither your traditions be of God or no.

Whereas therefore in answering my second argument, you wonder how I should be so deceived, as to think the places that I cite, make for me and against you: you may wonder rather at your own mistaking (that I say no more,) who when I plead for God only & his al sufficiency, by opposing as the scripture teacheth, mans corruption & folly; you will not yeild, though you have nothing to contradict. And even thus you turn over the 3. & 4. reason, by denying them to prove that thing, which I there did not cite them for. Such oversight hereafter I hope you will amend, that you weary not both me & your reader.

Now to your former answer which was with a distinction in this plain point, whither God only, or some other, should be judge & lawgiver to his people for their religion & controversies therabout: the same distinction you urge here agayn, which whither it be a meet & distinct answer, or argues not rather fear, let the prudent judge. For you yeild not plainly to the thing by me propounded, which neyther religion nor reason would stick at: only atheisme will deny. For if ther be a God, & he of man to be served, & man knowes not the things of God til by himself they be reveled, neyther may doe more or lesse then by the Lord is commaunded, (as I have before proved:) hereupon it will follow undenyably, that in al doubts & controversies of religion, Gods voice & verdict must decide what is truth and what pleaseth him. Whither he shew it by himself from heaven, by Angels or by churches, or by particular men, by writing or by speaking, it is & ought to be all one to us. But the more to convince you, you shall have humane testimonie; as of

Ambrose,

Ambrose vvho sayth. **The myſterie of heaven let God himſelf teach** m^e, which made (heaven:) not man, which knew not himſelf. Whom ſhould I rather beleev concerning God, then God himſelf? Or if yow be not moved by this Fathers judgment; the hethen ſhal riſe up and condemn yow, vvho eſteemed true lavv, apt to command and to forbid, to be the right reaſon of the great God; & that the divine mind, to be the chiefeſt lavv. Cicero de Legib^{us}, lib. 1.

† Epist. 1. 5. epil. 3. 1 See alſo Hilar. 1. 1. de trinitat. et l. 4. ratio eſt. c. 1. mi lovis. divina mens ſumma lex eſt.

The ſecond point novv is. **Wher this verdict of God is to be found;** whither in the ſcriptures of the old and new Teſtamēt (as I beleev,) or in the writings and mouthes of other men. To this I had not before, neyther yet have your dir. & answer. What makes yow ſhun the light herein, is eaſy to diſcern. To confirm my faith that the verdict and wil of God is to be found in holy writt, I alledged divine testimonies many: to them yow answer not one word: neyther yet doo yow yeild to the truth. Beware yow wink not vvith your eyes, that yow may not ſee. But ſeeing the holy ſcriptures move yow not; yow ſhal have candle lights, to ſee the ſun ſhine.

The 2. point of cōtroverſie.

† Heb. 1. 1. Rom. 16. 25. & 10. 6. 7. 8. 2. Tim. 3. 16, 17. Ioh. 10. 3. 1. Ioh. 1. 4. 1. Cor. 4. 6. † Preface to the firſt tome of his vvorks.

C. Bellarmine, (to whom yow refer me, twiſe in your laſt writing, & to vvhoſe learning yow acknowledge pour ſelf a ſcholar,) ingeniouſly cōfeſſeth ſaying: **† Neq; n diſputari pot-eſt &c.** Ther can be no diſputing (ſayth he) except we and our adverſaries firſt doo agree in ſome rō- mine principle: now we & al hereticus agree in this, that the word of God, is the rule of faith, wherby man are to judge of points of doctrine: is a commune principle granted of al men, from whence arguments may be drawen: & is the ſpiritual ſword, which in this battel may not be reſuſed. Behold here the firſt point plainly yeilded to by your champion: vvithout dark diſtinction, could not be drawn unto.

† Bellarm. De verbo Dei. l. 1. c. 1.

The ſecond concerning the ſcriptures is in effect alſo yeilded, when he ſayth **That the Prophetical and Apoſtolicall booke**, according to the catholick churches mind, explained both by the 3. council of Carthage. c. 47. and late council of Trent, ſeſſ. 4. is the true word of God, and the certayn and ſtable rule of faith. Loe here agayn my ſecond aſſertion juſtified by your C. that the vvord of God is to be found in the Prophets and Apoſtles vvritings. As for the meaning or underſtāding of theſe ſcriptures, explained by the church; that remaineth for a third conſideration. But further to confirm this ſecond, he ſayth, **The rule of the catholick faith ought to be certayn and known;** for if it be not known, it wil be no rule to us; and if it be not certayn, it is no rule at all. But nothing is more known, nothing more certayn then the holy ſcriptures, which are conteyned in the Prophetical and Apoſtolicall writings: that moſt fooliſh muſt he needs be, which denyes that credit is to be given unto them. Agayn he confeſſeth, that **the holy ſcripture is a moſt certayn and a moſt ſafe rule of beleeving** theſe things ſpake your Cardinal, though perhaps not of himſelf but as being a high preiſt that yere, when he diſputed againſt the Libertines & others

† De verbo Dei. l. 1, c. 2.

† ibidem.

† Ioh. 11, 51.

Bellarmin:
ibidem,

that despise the scriptures of God. And thus hath the truth obeyed testimony out of your masters mouth whole learning I crow his scholars will not withstand; or if they doe, this doom is given against them by the lecture: *They fight with Moses, with the Prophets, with the Apostles, with Christ himselfe, and God the father, and the holy Ghost, which condemn the holy scriptures and oracles of God.*

Thus have I proved sufficiently as I suppose, in my former & this writing, that Gods word & will is to be found in the propheticall and Apostolical scriptures; that if you longer resist, you vvilbe condemned of your self. Other humane testimonies out of t. Augustine, Hier. & many

†August. de doctr. Christ. l. 2 c. 9
In his omnibus libris, n. m. p. s. a-
crz scripturaz, timentes D. u. et
pietate mansueti, querūt volū-
tatem Dei,

like Doctors, I could further alledge to confirm this truth: but the witnesse of God is y enough for me, & both it and the testimonies of your Cardinal, are sufficient against you.

And now I come to your first assertion vvhich you took upon you to prove, *That the bare scripture is not a sufficient rule of our beleeif: that*

The 1. of
your asser-
tions,

many mysteries and points are to be beleaved, that are not expressly taught, or evidently deduced out of the holy scriptures. Against this I brought in my former writing, evident testimonies from heaven, as 1. Tim. 3. 16. 17. Iohn. 20. 31. 1 Cor. 4. 6. & others, against vvhich you open not your mouth.

The 2. of
your argu-
ments,

And in scanning your first argument, that vve might not by any equivocation mistake one another, I shewed my meaning distinctly, how things many may be beleaved, though they be not gathered out of the written word, understanding hereby a comane or humane beleeif, wherein men may varie without danger of damnation. As for example; a man may beleeve that the Apostle Mattheew was in Ethiopia, Thomas in India, Iude in Persia &c. upon the report of humane records. And so Peter at Rome, if you will. But for salvation with God, I sayd, not any thing is needful to be beleaved, save that which is taught by his written word. You in your replie, seeking advantage by words, conclude that I hold some tradition necessarie besides the written word; & thus you have drawn (as you say) water out of the sack. Since I grant that tradition is necessarie to my own beleeif. Whereas I used not the word necessarie, but may be: & evidently restrained things needful for salvation, to Gods written word: so that your water is spilt on the ground, & cannot be gathered up again; how ever you may strive about words, vvhether matter sayleth.

Agayn, my assertion, that nothing is needful to be beleaved for salvation with God, but that which is taught by his written word, is you say, most false, since nothing with me is more necessarie to salvation then the written word, which word is not proved by any other written word &c. Where first you fight against God, vvhose sayth, in Iohn. 20. 30. 31. Many other signs did Iesus in the presence of his disciples, which are not written in this book, but these things are written that ye may beleeve

believe that Iesus is the Christ the son of God, and that in believing ye might have life through his name. And again, in 2. Tim. 3. 16. 17. All scripture (is) inspired of God, and profitable for doctrine, for reproof, for correction, for instruction which is in righteousness, that the man of God may be perfect & perfectly-fitted unto every good work. These are the testimonies of the holy Ghost as your self will not deny; and in them, both faith and all good works are deduced from the scriptures; and what more, think you, is needful for salvation with God? & how then is my assertion most false? do you not give the lie unto the holy ghost?

Secondly, I wish you to deal plainly & distinctly with me & my words; as I endeavour to do with you. I hold the word of God to be absolutely necessary as a means for mans salvation: which is the first point. This word, was first spoken, afterwards is written: by men that were carried by the holy ghost. To our first fathers, the word spoken was necessary, & sufficient, while it was not written: to us now, the written word is left, as a necessary mean or instrument, sufficient to teach us Gods will, & bring us to salvation: which is the second point. Against the sufficiency hereof you except, that "this written word is not proved by an other written word: whereas before I have proved, that the scriptures of God doe prove & approve, & confirm one another, & his spirit which is in them, & in all his people, doth seal that they are true. More sound & sufficient proof ther needeth not, nor can be had. You rely upon the church; but I say with the Apostle, if we receive the witness of men: the witness of God is greater. As you carp here at the written word, so did the faithlesse Pharisees at the spoken word; yea at the eternal speaking word the son of God himself. **Thou bearest witness of thy self** (sayd they) **thy witness is not true.** Though I bear witness of my self (sayd Christ) my witness is true: for I know whence I came & whither I goe; but ye cannot tell whence I come, and whither I goe. Ye judge after the flesh. Even so, the scriptures bear witness of themselves, (say I): you accept not this their testimony. And why? doubtlesse because you know not whence they came: you judge after the flesh. Our Lord Iesus had the witness of Iohn Baptist, & other men many; but he received "not the witness of men, nor praise of men. So the holy scriptures have witness of the church & saints in all ages; but they receive not the witness of men, as that which is most irrefragable. Christ had "greater witness, then Iohns: for the works which he did, bare witness of him, that the Father sent him. So the works which the scriptures doo, in the consciences of men, bear witness that they are of God. The Father himself which sent Christ, "bare witness of him: so the Father which hath sent us the scriptures, beareth witness of them. Ye have not heard his voice at any time, (sayth Christ,) neither have ye seen his shape: & his word ye have not abiding in you, for whom he hath sent, him ye believe not. So say I to you, if ye believe not the scriptures, it is because the word of God abides not in you: if you hear not them, neither will you be perswaded, though one rise from the dead again: Luk. 16. 31. But how you require proof of a received principle: (for which,

Rom. 10.

9-17.

12 Pet. 1. 21

Pharisee

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I thought

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sentence.

1 Ioh. 1. 9.

1 Ioh. 8. 13.

14.

vers. 17.

1 Ioh. 5. 33.

vers. 34.

vers. 41.

vers. 36.

vers. 37.

1 ver. 17. 38.

by lawes of right reasoning, you deserv not to be reasoned with; as a Christian. It is the speech of an atheist, to call for proof that ther is a God: of a Turk or paynim, to call for proof that our divine Scriptures, are of God. Professed Christians grant this, why should we then warr one with another, about our own received grounds? The books that I hold to be inspired of God, authentik, canonical; your selves grant so to be. Cease therefore I pray you to fight against God, least by your own mouthes you be condemned.

But as yet you cease not; for demanding how I prove without tradition, the scripture to be inspired of God; and my interpretation to be onely true: you say **I have my answer ready coyned viz. the things of God no man knoweth but the spirit of God.** It is wel my answer hath been coyned in the Lords mint: and it shalbe wel with you if you receive your money from no worse coyner. But what fault find you with this coyn? you ask: **how I do prove that I have the spirit of God?** For my self, first I answer, with th'Apostle "what man knoweth the things of man, but the spirit of man which is in him? I cannot make proof of that to another, which can be known but to my self: onely as the tree is known by the fruits, so may my spirit by the *fruits thereof be discerned whither it be, of God or no. For my interpretation I answer, it may be truth it may be error; let it be tried by the scripture it self, of them that have the † spirit of God. Further proof ther is none on earth: till the great day come, when all secrets shalbe made manifest. But for the scripture, (vvhich is the thing you should keep unto,) it needs not my proof that it is inspired of God: it hath proof in it self of God, then vvhich can be no greater. It is as if you should ask me proof, that there is light in the sun, my answer vould be, all vvhose eyes have the spirit of life and sight in the, doo see it: the blind and senselesse can never discern it. So is it much more in the things of God. Learn it (I pray you) of our Saviour: vvhose frateside saith; that the † world cannot receive the spirit of truth, because it seeth him not, neyther knoweth him: but yee (my disciples) know him, for he dwelleth vwith you, and shall be in you: and " he shall teach you all things; and " he shall testify of me, " he shall glorifie me, for he shall receive of mine and shall shew it unto you. Now this Anointing or holy spirit, all that are † Christs, have, (none other in the world;) and it dwelleth in them; and they † need not that any man teach them, but as the same Anoynting teacheth them all things, and it is true and is not lying. If you say with Nicodemus, † how can these things be? I answer with Christ, † Verily verily, we speak that we know, and testify that vve have seen: but ye receive not our vvitness. If ye cannot perceive *the vvind that bloweth; nor know how the bones doe grow in the vvomb of a woman with child: how should ye know the work of God, that worketh all? If you see not Gods spirit in the scriptures, it is because the eyes of your hart are blinded: yet the light † shines in darknes, though the darknes comprehends it not. If you still call for testimonie and proof of the spirit; you have been answered, † it is the spirit which testifieth, that

† 1. Cor. 2,

11.

* 1. Cor. 2,

11.

* Gal. 5.

23-25.

† Quo spiri
tus scripture
facte sunt,
eo spiritu
legi deside-
rant, ipse
etia intelli
geda sunt.

Bernard, ad
fratres de
monte Dei.

† Ioh. 14. 17

* Ioh. 15. 26

* Ioh. 16.

14.

† Rom. 8. 9

† 1. Ioh. 2,

27.

† Ioh. 3. 9.

* Ioh. 11.

* Ioh. 8. Ec-

cles. 11. 5.

† Ioh. 1. 5.

† 1. Ioh. 5. 6

that the spirit is true: and if you refuse to walk in this light, you must grope in darknes till you lye down in sorow.

But you still object, (as having a mist before your eyes,) that the **Machie, Mutant, Arian** and all other haretiks, will boast of this **private spirit** &c. be it so, and cannot you * trie the spirits (as the Apollie ^{1 Iohn 4.8} biddeth) whether they be of God? doubtlesse if you were of God, you should not onely trie and find out, but overcome them; for greater is he that is in the Saints, then he that is in the world: this promise have we received from the Father; ^{1 Ioh. 4. 4.}

Againe you consider not (though you were put in mind) that Iewves & Turks and Ethniks, vwill beat you with your ovvn vveapons. For the Iewv resteth upon the books of Moses and the Prophets, vvhich are the ground of our Christian religion: and from them he reasoneth against Iesus of Nazareth our hope. To allege novv against Iewves, the authoritie of your catholik church, or Pope, is no more then for them to allege against you the authoritie of Annas and Caiaphas, and the church of Israel. If you confound not the Iewv by scriptures (as did the first Christians,) & by demonstration of the spirit and of power; your self vvill turn back and be ashamed; for no other weapons, vvill vvine the victorie in this feild. And the same vvill foile all Antichristians and heretiks vvhosoever: for though they take up the sword of the spirit, which is "the word of God;" yet the true spirituall man, vvwhose eyes are in his head, vvwill return that sword "into their ovvn harts, and slay them therewith. For the vveapons of our vvarfare" are mighty through God, to cast down holds: and a vvise man goeth up into the citie of the mighty, and casteth down the strength of the confidence thereof; ^{Prov. 21. 22.} I, but the **Romane catholik church** (you say) **can shew Turks their beginner, beginning, increase and declining estate.** And vvill not the Iewv say as much against us Christians; that they can shew our beginner, beginning, increase &c. If this be your best defense, the Turk vvill laugh you to scorn. And IULIAN the Apostata, vvould not have his mouth stopped by your slight answer, because **he himself went out of the catholik Ch;** which was more ancient then he: for then if a Iewv should novv come to your catholik church: his brethren Iewves might stop his mouth, (by your yeason) because he goeth out of a church more ancient then himself. Iulian pleaded not for his own person, but for Paganisme as much more ancient and universal then Christianisme; vvwhich if they be unfallible demonstrations of the truth, our faith vvill perish; unlesse vve deduce our antiquitie from paradise, vvwhere in deed Christianitie did begin. And so the truth vvill prevayl in antiquitie against all opposites; but then Gods vvord and spirit in his scriptures and servants, must be our bulwark, as now they be mine. If your Church, Pope, and traditions, will not stand you in stead against Iewves, Turks, Ethniks; but onely for to contend a while, against your even Christen: then doo you not build upon the Rock, nor lay such a ground as all hel gates can not prevail against: for these miscreants will prevail against it: but wee that rely

^{1 Iohn 4.8}

^{1 Act. 26 23}

^{23.}

^{1 Act. 17. 2.}

^{3. & 18. 28.}

^{11 Cor 2. 4.}

^{Eph. 6, 17.}

^{11 Ps. 37. 15}

^{11 Cor. 10.}

^{4.}

^{1, but the Ro-}

^{mane catholik church}

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^{the catholik Ch;}

^{which was more ancient then}

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^{church: his brethren Iewves}

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^{will prevail against it: but}

^{wee that rely}

ly on Gods word and spirit, shall by his grace stand for ever, even as the Apostles did by these, convert all nations under heaven.

Wheras I further shew'd you th'insufficiencie of your plea for church traditions, by example of Israel, whose church and preists erred, and condemned Christ &c. You answer me, that the high priest hood that was judge did not err; no not when our Saviour was condemned: in that the high priest hood remained in our saviour, for he was then the judge &c. But doubtlesse the Pharisees would have smiled at this answer: wherein you take for graunted, the main controversie. Question was then in Israel whether Iesus of Nazareth were the true Messias, the high preists, scribes, rulers sayd no, he is a deceiver, and hath a Devil; & if any confesse him to be the Christ, let him be excommunicate. Dooth any of the rulers or of the pharisees beleve in him? but this people which know not the law are cursed. If you had then lived it seemes you would have confuted all the Rabbines with this, that Iesus was the Messias because he was the chief preist, and judge; But had you not cleaved otherweise to the scriptures, (as did th'Apostles, and I now doo,) they would soon have stopt your mouth with this, that hard controversies were by the law to come unto the Preists of the Levites, (not a Preist of Iuda, concerning which tribe, Moses spake nothing touching the priest hood,) and unto the Iudge that should be in those dayes, in the place which the Lord did choose (which was Ierusalem, not Nazareth, or Galilee whence Iesus came,) and they should shew the sentence of judgment &c: and he that would not hearken to the Preist or Iudge should die. But we are the Preists of the Levites (would they say), and by our office must teach the people betwene the holy & profane, and in controversie must stand to judge; according to the law which we teach & tel, must men doo: now we have a law that and by our law he ought to dye, because he made himself the son of God. It now your religion had been known that the Church, the priest hood, can not err: the simple people might have chosen Barabbas, rather then Iesus, (as in deed they did,) and have had much more colour to plead for Annas and Caiaphas, then you have for your Pope: and succession (the pillar of your catholike church,) would have borne down all the disciples of our Lord. Beware therefore how you build upon these boggs, least you betray the Gospell, unto stubborn Iewes.

Besides all this, if you knew th' scriptures, you might find long before, that the church of Israel erred. Did not the preists, rulers and people, condemn the Prophets of God sent in severall ages; and was not Ierusalem the holy citie, and seat of the priest hood, guiltie of their blood? Was not vile and grosse idolatrie practised often in Iuda and Ierusalem: by the Preists and Princes? so that Ierusalem "AHOLAH, married her self with inordinate love and with her fornications, more then her idolatrous sister AHOLAH of Samaria. For Iudah forsook the Lord, and turned their faces from his tabernacle, they shut the dores of his howse, quenched his lamps, and neyther burnt incense nor offered burnt offerings

*Ioh. 9.22.
†Ioh. 7.48.
49.

†Deu. 17.9
†Heb 7.14.

*Deu. 17.8
*Ioh. 1.46
†Ioh. 7.41

*Ezek. 44.
13.14.
*Deu. 17.11
†Ioh. 19.7

†Mat. 4.5.
†Luk. 13.33
34.
*Ezek. 13.
11.
*Chr. 29.
6.
†Ier. 7.

offerings in the sanctuary, unto the God of Israel: and will you say in
all this, the Church did not err? Uriah the Priest made an altar idola-
trous like that in Damascus, and polluted Gods worship in the temple.
Rabiah the son of Immer the Priest being governour in the house of the
Lord, persecuted Jeremiah for preaching the truth; and himself prophes-
ied flies. A general defection was in the church, they, their Kings,
their Princes, their Priests, and their Prophets, the men of Judah & the
inhabitants of Ierusalem, they turned the back unto God, and not the
face, and set their abominations in the house wherupon his name was
called, to defile it, and built the high places of Baal, and offered their
children unto Molech. The heads of Ierusalem judged for rewards, &
the priests taught for hire, and the prophets prophesied for money. And
will you yet say, the church did not err? The Lord sayd by Malachi, that
his covenant, had been with Levi, even life and peace: and he gave
him fear, that he feared him, and was afraid before his name: the law
of truth was in his mouth, and no iniquitie found in his lips: for the
Priests lips should preserve knowledge, & they should seek the law at his
mouth; for he is the Angel of the Lord of hosts. But of the Priests that
lived he complaineth that they were gone out of the way, had caused many
to fall by the law, & had broke the covenant of Levi, for which God made
them despised & vile before all the people. And where now is the privilege
of the priesthood, not to err? And if the church then erred, (as many more
proofs may yet be brought, if you will deny it,) how did the godly for a
ground of their faith? Will not the law of the Lord & his good spirit which
he gave to instruct them, sustain us now, as it did them then, against all
errors heresies and idolatries? Other wise Christians now under the gos-
pel, should have less grace or benefit by the scriptures and spirit of God,
then they had then: which is contrary to all the promises. These
things I doe the more insist upon, to inforce you to a deeper consideration
of your estate, & foundation of your faith, which you lay upon the sands:
for though the church is to be respected and honoured above all socie-
ties in the world: her doctrines, admonitions, censures to be regarded;
yet may we not make an idol of her, nor set her on Gods throne: him
self hath taught us from the beginning, that the Anointed priest may
syn to the syn of the people; a ruler might syn: the whole congre-
gation of Israel might syn: and all were to offer sacrifice for their trans-
gresses: that all flesh may learn to be silent before God, and confess them-
selves to err. But Gods word erreth not; his scriptures are as silver
fined 7 times, no dross is in them: therefore the scripture is above the
church, and that perfect rule must guide us, not the imperfect doctrines
of men.

Now whereas I shewed how the Labyrinth of your religion leadeth to
the Pope, the centre of your circle, and maketh him a ground of grounds,
wherupon to build our faith: that he must tell us what is divine scripture,
and what is the meaning of every point of scripture, & what is unwrit-
ten veritie &c. and none may doubt or contradict: you give me an an-
swer

1 King 16.
10. 11 &c.
16.

11. 20. 1. 2

1. 6.

11. 32. 32.

33.

1. 34.

1. 35.

1. 3.

11

1. 5. 6

&c.

1. 7.

1. 8.

1. 9.

1. 9.

20.

1. 4. 3.

1. 22.

1. 13.

1. 6.

1am. 3. 17.

† 1 Tim. 1. 3.
& 3. 15.

† Rom. 11.
20. 21.
1 ver. 12.

1 Cor. 2.
10. 11. 10b
28. 11. 12--
23. & c.

answer from Aristotle & Philosophie, but altogether neglect the true sophie or wisdom that is from above. For by what ground from God may I be assured, that the B. of Rome, rather then of Ephesus, &c, is the onely man in the world, on whom my faith must rest: or that ther is such a mutual reciprocation betwixt Gods word & him, that the one necessarily depends on an other, the word on the Pope as touching us? I know the church, as it is manifested by the scriptures, so beareth witness agayn of the scriptures, & holdeth them forth, or should, as the pillar & ground of truth. But this not alwayes, nor necessarily. For how then is it come to passe, that the church of Ephesus, which in Pauls time was the pillar and ground of truth, hath long synce been swallowed up of heresies? Why may I not fear also, that the church of Rome, (whom Paul warned † not to be hie minded but to fear, least God who spared not the natural branches, the Iewes, would also not spare her, but cutt her off.) is swallowed up of like evils? And to follow your ovvn similitude; how do you manifest that the Pope is the onely skilful Lapidarie, that must value the Carbuncles, Saphirs, and al other precious stones that shine in the scriptures? If a Lapidary should shew you a chaulk stone, and say it is a diamond, & prize it according: would you beleev him and give him his price? yet, you beleev the Pope, vvhé he tels you that the fabulous books of Tobie and of Iudith & other like apocryphal; are canonical inspired of God, to be prized as dear as Moses and the Prophets. As he thevves little skil in this art, that gives such rabbish insted of the Topaz & Chrysolite: so dare I not trust him in valuing the stones upon Aarons Ephod, or thevving the vertue & uses of them, vvh-rof he is more ignorant (as experience hath taught) them many other men. Yet you refuse the holy Ghost the spirit of al truth, who onely is able to value the word of God, and undoubtedly to manifest the wisdom of the same: to build your salvation upon a man, who may himself (as anon I wil prove by your own confession) be the child of damnation. Now verily I am loth to put my soul into his hand, that hath so little care of his ovvn: or make him the onely Pilote of my ship, that sayles himself into the gulf of hell.

And wheras you would have me give you leav to be of S. Augustines mind, who sayd he would not beleev the scripture to be scripture, without the authoritie of the church: if he and you understand Christ the head of the church & auctor of the scriptures, good leav have you. But if you mean his supposed Vicar the Pope, (for so your catholik church shrinketh into one man) or any such prelate, you may take leav if you will, but I vvil give you none. For Augustine vvho vvrote a book of Retractions, repenting his ovvn sundry errors and oversights, mought err in this, as vvell as in other points: & it is not vv wisdom for any man, to follow him in all things, that vv as deceived in many. And this is such an assertion, as behoved him eyther vv to explaine it, or plainly to retract it: and not to leav a stumbling block before the blind. And if you vvil needs blindfold your self and follow him: yet give others leav to use their ey-sight, least they fall into the ditch. And herein I (not you) follow Augustines

Augustines stepps: for when controversie was between Hierom and him about Peters syn, Galat. 2. & Hierom alledged many Doctors to back his opinion, & then desired of him (as you doo now of me) to give him leav to err with such men if he thought him to err: Augustine answered t^t that he had Paul himself, in sted of them al yea & above them al, and to him he did flie and appeal from them al, that were otherwise minded: and asked leav of them, that he mought rather beleev so great an Apostle then any other how learned so ever. As you would have leav to be of Augustins mind for the other point: so wil I take leav to be of his practise in this.

1^t Epist. 19

The 2. of
your argu-
ments.

Your 2. argument now foloweth, drawn from the difficultie & hardnes to understand the scripture. Wherto I answered granting some things to be difficult in the Bible: but denyng the inference, that therefore it is no certayn rule or square of truth. Yow reply, that the testimonie alledged (2. Pet. 3. 16.) doth prove it: for in what (say you) dooth S. Peter say that S. Paul is hard, but concerning many points of our faith and religion, as concerning predestination, reprobation, vocation of the gentils, justification by faith, of which high mysteries S. Paul is the cheif and principal master. I answer, First you confound the things, with the scripture which manifesteth the things: whereas these two differ much. Predestination is a hard thing for men to understand, whosoever speak or write of it: but the scripture that treateth hereof is playn in it self, & Paul is not so obscure as your Pope. Secondly the Apostle saith that the **unlearned & unstable doe pervert (or wrest)** these things as the other scriptures also: but what is this against those that be taught of God, and stablished in the truth by his spirit. Evil minded men wil wrest al things^{as} be they never so playn. Shal we therefore have no rule, no sure ground of our faith? To come the neer unto you in this point, I freely grant that many **high mysteries** are in the scriptures, hard to be understood of us, ignorant men, but withal I add this, that those mysteries are made more hard, by your Popes determinations. For wheras men mought have some good mesure of light in these mysteries, by the playn scriptures: it is come to passe by your Popes & prelates gloses, interpretations, cōments, &c, that darknes & grosse darknes hath covered many people, who if they had never read any thing but the book of God, mought have leen much more clearly, through his grace. You doe not right therfore to complayne of difficultie & insufficiencie in the Prophetical and Apostolical writings: Why rather mind you not the saying of the holy Ghost in the scriptures, Prov. 18, 8. 9. The words of my mouth are al playn to him that wil understand, and streight to them that would find knowledg. But you make Gods holy & comfortable words, to be crooked, dark, deceivable rules: and his divine oracles given for the salvation of men, to be like the doubtfull Delphik oracles of the Divill, uttered for mens destruction. You think the late fathers and your Popes can speak playn to simple mens understanding, but al the holy Prophets and Apostles could not (or would not) speak to the capacitie of the

De intelligentia n. hæresis, no de scriptura est: et sensus non sermo fit crimen. Hilarius l. 2. de Trinitat.

simple, so you make them the greatest deceivers of soules in the world: & a pagan might justly scorn our heavenly law, if it be a leaden rule, a nose of waxe, as some have blasphemed it. But hogs esteeme drasse better then pearls; & though the wisdom of God powreth out her minde unto them, yet in them is fulfilled the true proverb, wherefore is ther a price in the hand of the fool, to get wisdom, & he hath none hart? Prov 17. 16. But where may we think to find the place of wisdom, if it be not in the Prophets & Apostles writings? For touching these points you speak of, if a man read the late Fathers, Augustine, Ambrose & the rest: he shall find them often dark, difficult, intricate, contradicting themselves sometimes, and one another. And if he compare your Popes determinations with the holy scriptures, he shall find as good agreement as between harp and harrow. For example; Gods plain law sayth, * Thou shalt not make to thy self a graven (thing) or any similitude of things that are in heaven above, or in earth beneath &c. thou shalt not bow down to them, neither serv them: and again, † Cursed be the man that shall make a graven or a molten (thing,) the abomination of the Lord, the work of the hands of the artificer, and shall set it in a secret place; & all the people shall answer and say, Amen. These evident scriptures may perswade every simple hart, that it is a fearful syn to make & worship similitudes of God & of Christ, and of Saints departed or any the like. Now let him come to your catholick churches interpretation, and read your Cardinals glosse, that ‡ such scriptures reprehend idolatrie, that is to say; the worshipping of images which are esteemed for Gods; or, by which they are worshipped for Gods, which indeed are not but as for the Images of Christ & of saints they are to be worshipped, and not onely by accident & improperly but also by themselves and properly: so as they doe terminate (or end) the worship, as in themselves they are considered, and not onely as they bear the part of the exemplar (or person represented): and let him read your learned distinctions of the worship latria, the worship dulia and hyperdulia and other like scholastic points digged out of the abisme of the rock of Rome: & the man will be amazed to find such comments upō such a text; and make him ween his witts be not his own. But I make no doubt ther be thousands and ten thousands upon earth, that if they read Moses law, and your churches comments upō this point, they wil say Moses is surer and playner & easier to understand, then your Cardinal, a great deal. And as of this, so of other things many: that to leav the scriptures, and rely upon your church determinations, were to blow out the candle that men may see by the snuff. Moreover, if that cannot be an indeficient rule of faith, wherein some things are hard to be understood: then doubtlesse your a. assertion is overthrown, which sayth, that the scriptures expounded by the catholick church, is a true & indeficient rule of our faith. For by the catholick church you mean the Roman Church, and in the Roman church you restreyn all to the Pope: now his exposition dooth often times as wel clear the truth, as a cloud before the sun. Yea even the playnest places, which in holy writ are as bright as noon day; your

*Exod. 30.

†Deu. 27. 15

‡Bellarm.

de imag.

sanct. l. 2. c.

13.

ibidem. c.

24.

your church hath enveloped with Egyptian darknes: as **Mariage** hono-
rable among al, and the bed undefiled; sayth the text, Heb. 13.4. **If**
among all (sayth your glosse) comprehendeth al men whollp: then
marriage shalbe honozable also between father and daughter, betwixt
mother and son, between brother and sister. &c. Drink ye al of this,
(sayth our saviour:) Let a man examine himself (sayth the Apostle)
and so let him eat of this bread & drink of this cup. **W:** pet see not (sayth
your quick eyed Cardinal) that place of the gospel wher we be taught,
that both parts of the sacrament of our **Lords** supper are to be mi-
nistred to al Christians. For our **Lord** sayth not, Drink ye al **Chri-**
stians of this, but drink ye al of this &c. Such catholik expositiōs doe
illustrate the scriptures, as the smoke of the pit did the sun & aier, Apoc.

Bellar. de
Rom. pont.
1.3.c.23.
Mat. 26.27
1 Cor. 11.
28.
Bellar. de
Rom. pont.
1.3.c.23.

9.2.

But me thinks you deny that the **Pope** hath dominion over (your)
faith, neyther can make what he wil, as a matter of faith or tradi-
tion. He dooth not make a matter of faith (you say) but declareth ene-
ly that such and such a thing is to be beleevd. It is wel, if you can
keep you here: for if he be but a declarer of the faith, he is by office but
as al other Bishops and ministers of the Gospel: and Peters primacie wil
be no more then Pauls, who sayd, "Let a man so think of us as of the mi-
nisters of Christ, & disposers (or stewards) of the mysteries of God. But
if the Pope have not indeed dominion over your faith, then I trow, men
may trie his declarations, by Christs word who hath dominion over our
faith and sowles. Then are not the Popes declarations authentik, canon-
ical, of necessitie to be beleevd, unlesse he prove them by the scriptures,
which himself acknowledgeth to be divine and canonical. And thus
the scriptures wil be found a sufficient rule of the Churches faith: & men
must by the word and spirit, trye the spirits of the Popes, as wel as of o-
ther Bishops. Otherwise when 't Pope Stephen the 6. repealed the de-
crees of P. Formosus, and condemned his acts: and contrariwise P.
Romanus and other his successors justified Formosus, and condemned Ste-
phen; and yet after that agayn P. Sergius the 3. allowed Stephen, and co-
demned Formosus; (as your own records doo report:) how should men
know, what Popes decrees to follow, if they may not examine them by
the book of God, nor have better stay for their faith, then the we-
thercock of the Vatican. And wheras you speak of all humane helps
that the Pope useth, of counsel and consultation with the learned &c;
they be sayr shewes: but your Cardinal tels us, that the catholik church
& hath alwayes beleevd that he is a true ecclesiastical Prince in the whol
church, who can of his own auctoritie vvithout consent of the people,
or counsel of Preists, make lawes vvwhich bind the conscience, can judge
in causes ecclesiastical &c. and that vvhen he teacheth the vvhol church,
in things perteyning to faith; & he can not err by any hap or chance: and
not onely in matters of faith, but in precepts of manners also prescribed
to the vvhol church, he cannot err. What marvel is it then though
your Lavvyers say, "His bare vvill, must be holden as a lavv; and that

1 Cor. 4.1

't Platina,
in vita.
Steph. 6.
't Plat. in.
vita Rom.
et Theod.
2. &c.

† Bellar. de
Pontif. l. 4.
c. 15.
† Ibidē. c. 3.
† Ibidē. c. 5.
" Extrav. de
trāsl. episc.
Quanto: in
glossa.

*Extra de
concess.
Præb. Pro-
posuit. In
gloss.
1 Dist. 81. Si
qui sunt.
In glossa.
‡ 16. q. 1.
Quicunq;
In glossa.
115. q. 6.
Authorita-
te, In gloss.
" Dist. 34.
Lector.
*Panorm.
Extra. de
divort. cap
fin.
† Summ.
Angel. in
dict. Papa.
† 2 Thess.
3. 4.
* 1 Cor. 1. 5.
† vers. 7.
‡ 2 Pet. 1.
20.
1 Eph. 4. 4.
Rom. 12,
4. &c.
* 1. Cor. 12
4.
† vers. 8, 9,
&c.

*whatsoever he dooth, no man may say to him vyhy doe you this; and that † whosoever obeyes not his precepts, incurs the syn of idolatrie & paganisme. You may tell me, that the Pope hath not dominion over your faith: but your Canonists tel me, that † he can dispense against the law of God; that he can dispense † against the law of nature; that he can dispense † against an Apostle; that he can dispense † against the new testa-ment; yea that he can dispense concerning † all the precepts of the old and new testament. And may we novv think, that he hath not domi-nion over your faith? or may wee think, that vwhen he is come which should † sit as God, in the Temple of God, that he wil doe greater things then these? But of your Popes preeminence, wee are to speak in another place.

To return therefore to the scripture which you denev to be an indefi-ent rule of our faith: you objected that it had many senses, and stil you stand to it, as **proved**: well, I am content to leave it unto judgement. But though it were so, yet this is not proved, that therefore it is no sure rule of our faith: save by your churches exposition. For why might not the church in Corinth, which were made rich by Christ * in all kind of speech and in all knowledge, so that † they were not destitute of any gift: why might not that church (I say) declare the many senses of scripture, as well as the church of Rome? Or rather, why may not the holy ghost, shew any church or any member or Christs church, the meanings of the scripture; and so it remayn as a firm rule of faith, and the Spirit of God the sole authentik expositor of the same? But here you urge agayn your bastard phrase, falsly fathered upon S. Peter; † that no prophesie of scrip-ture is made **by a private spirits interpretatiō**: though I blamed you before, for speaking in such sort. If you can not perceive heavenly things, consider earthly. Your one body hath but one spirit, which gives life to the vvhole and to every member of the body. The same spirit dooth quicken the hand and foot, that quickneth the head and hart: although a greater measure is in the principal members, then in the inferiour. Even so by the scriptures we learn, that the catholik church is † one bodie and hath one spirite; and though the many members of this bodie have † not one work, but have received diversities of giftes, yet it is † the same spi-rit. To † one by the spirit is given the word of vv wisdom; to an other the word of knowledge, by the same spirit, and to an other faith by the same spirit; and so all the gifts to all the members. This is the most pu-blick spirit that the church hath, and every member of the church hath the same: so there is no privat spirit which Christians have, as you by tra-dition it seemes have learned. Now seeing all Christians have the same spirit that the Pope himself (unlesse he have the spirit of Satan;) how is it that he onely must be the publik spirit and interpreter of the word? Be-cause (say you) **he is the head of the church, and hath the promise of our Saviour that his faith should not faile him.** This I deny. Now you beleieve it, because the Pope himself tells it you; for your ovvn pri-vat spirit may assure you of nothing. I wil disprove it by your next words,
and

and known experience. For you say, **he may erre in matter of fact, and**
for as well as an other in m. then say I, he may goe to the Diuill for his
 facts, and synns, as vuell as an other man: then is he the successor of Iu-
 das Iscariot, not of Simon Peter: then the gates of hel, prevaile against
 him. And thus your Rock is rent in peeces; and your building is on the
 sands. You rely upō one whom you know not but he may be a reprobate;
 a child of the Diuill; yea a **diuill incarnate** as Pope Iohn the 23. was found
 and judged to be by the † Council of Constance) and then he may *lye as
 well as his father the Diuill; and then (if you take not heed) he may mur-
 der your soul, as well as his father the Diuill. And how then dare you
 make him your rock, your hope, your confidence; to beleeeve all that he
 sayth; not to beleeeve Gods word, unlesse he tell you it is Gods word, not
 to beleeeve any meaning of the scriptures, but as he tell you th: meaning
 is. If men were brute beasts without understanding, they could
 not be more overruled then thus: but the Lord sayth, † be not as the
 horse and as the mule. And if the inhabitants of the earth had not been
 drunken with the wine of her fornication, the great whore could ne-
 ver thus have benumbed their senses, and bereft them of heavenly light.
 If you deny that your Popes may be reprobates and Iscariots, though
 they may syn: your own popish records will teach you, by as undoubted
 marks upon them, as ever had Cain: the dearest lovers of your catholik
 chaire, branding their holy fathers with titles of "**prodigious, wonders,**
monsters, for their beastly lives; & so some of them are known to have
 dyed, without repentāce or faith in God; that eyther they never had faith,
 or els their faith failed; and then Christ prayed not for them, as he did for
 Peter; & so their pretended priuiledge lieth in the dust.

The 15. of the Acts alledged for Peters primacie, I have before answer-
 ed; and leav it unto judgment, yow urge now againe, vers. 7. **that Peter**
rose up, shewing thereby that he was head &c. a strange collection,
 that if a man **rise up** to speak in an assembly, he must needs therefore be
 head; you mought better have gathered so, if he had sitten stil & spoken;
 for sitting of the two, rather argues auctoritie, then standing up. But tel
 me I pray you in earnest, when Gamaliel is sayd to "**rise up** in the coun-
 cil of the Iewes in Ierusalem: would you gather from this, that he was
 the **head** of them all, Or when Paul † **rose up** in the synagogue of Anti-
 ochia; was he therefore the **head**? If not, why dally you thus with the ho-
 ly scriptures, to gather such conclusions as common sense wil not bear?
 But if you would plead for no other headship, then this, that your Pope
 may rise up and speak in councils; it wil easily be granted: but then if o-
 thers should judge and give sentence frō the scripture, (as Iames † there
 did) your chair of Rome would soon be overthrown.

Like weight is in your next words, **that the first gentils were chosen**
by his mouth; for that you should say, * God chose that the gentils by
 his mouth should hear the word of the Gospel and beleev. What pri-
 macie of power you can build hereon, I cannot tell: order I am sure ther
 must be in al things, so ther was with them, and is with us, & we grant,

† Sess. 11. &
 12.
 * Ioh. 8. 44.

† Psal. 32.

Apoc. 17.

" Gene-
 brard. Chr.
 1. 4. Plati-
 na: in Be-
 nedict 4. et
 Chriroph.

" Act. 1. 34

† Act. 13.

16.

† Act. 15.

13. 19.

* Act. 15. 7.

*Bellar.de
Pont.1.4.c.
15,

unto you. But the Lordship which your Pope claimeth is to be a true ecclesiastical prince in the whol church, of his own auctority without consent of the people or counsel of the preists, to make lawes which bind the conscience &c. with other like exorbitant power, which hath neyther proof nor colour of proof from this 15. of the Acts, but the contrary is playn by the scripture, as in my former writing I shewed, and leav it to the judgment of the prudent.

The 3. of
your argu-
ments,

Your 3. arguments force you would reinforce by a long speech of privat spirits interpretation, of errors and heresies & unfit translations, manifold and ambiguous senses &c. where I must acknowledge, you have put to more strength, but you have not whet the edge, as I sayd unto you: so that your purpose is not effected. For al that you say, may with as good (if not better) right, be retorted upon your selves, and the Pope himself, who hath as private and erroneous a spirit as al other Bishops, hath given as absurd and erroneous translations, wrested the scriptures, broched as deadly errors, & is as unable to prove his mission fro Christ, as any prelate or preist in Christendom. So in al your discourse you have neyther proof from scripture, nor argument upon ground of reason: therefore I need not spend labour in vayn; and the points some of them are before handled, other some belong not to the matter in hand.

The 4. of
your argu-
ments,

With like successe you repete your 4. argument, that the scriptures have been wronged by our men, to bolster up heresies &c. you say I grant your assumption; but deceiv not your self or others, I did leave to strive about it because it was personal, touching Luther, Calvin &c. who when they lived were able yenough to mainteyn their cause against Rome gates, though as men they had their infirmities. I told you the like charge mought be returned upon your Popes and Prelats. Your proposition I deneyed, and shewed reasons of my denyal, from the scriptures. You replie (as your manner is) with your popular carnal reason, that al sorts of hereticks alledge scriptures & boast of the spirit, & unlesse there be a supreme judge, strifes can have no end. You have been answered, that so it must be, and so it was in the Apostles times; who yet referred not Christians to the Pope as supreme judge; but laboured to compose controversies and correct errors by the scriptures. Strife wil continue without end, til the world have an end, then al warr shal cease: in the mean while the church is militant, under her head Christ. and no other. He alone walketh amidst the 7. golden candlesticks; al churches have their several Bishops and Pastors, and onely Christ is Archpastour; at his appearing, shal supreme judgement be. In the mean time, they be Antichrists, that usurp his office and place.

1 Cor. 11.
19. Act. 15.
1. 2.
† Act. 15. 15
16. 1. Cor.
15. 3. 4. 25.
27. 45. 54.
1 Apoc 1. 13
" Act. 10. 28
Phil. 1. 1.
" 1 Pet. 5. 4

But why alledge you this against the divine scriptures onely? for doe you not think that men have wrested the late Fathers also, to bolster up heresies: yea and councils too, yea and the Popes own decrees? Now if whatsoever be wrested to bolster up heresies, can not be a true rule of faith: then the world wil soon be without rule; and so that Anomos, that unruly and lawlesse fellow foretold of, wil be fittest to be their cap-

" 1 Thes. 2.
8.

sayn even as he hath been now too long a day, sitting in that citie, which in S Iohns time *reigned over the kings of the earth; and sayn would mainteyn that regiment stil.

Your 5. and last argument, was for unwritten traditions. You affirmed that many mysteries of our faith are beleevd, that are not explicitly declared nor infallibly deduced from the scriptures. I denyed, that any mysterie of our faith was without due & sufficient proof from the scripture. Now you reckon up divers matters as before, and ask of me proof for them, otherwise then by tradition. My answer was and is, that some are your own inventions, & I wil not undertake to approve but to reprove them by Gods word: others that are truthes I can prove by Gods word, better then you can by mouth tradition. But you find great fault & think it goes hard with me since I prove not one particular of them all: & therefore desire me to answer distinctly to each point as it lies &c. I marvel you would expect proofs of these points now. Would you hav me enter into battel with Arrians & Antitrinitarians, Anabaptists & other like hereticks, and shew how I can convince them by scripture? I list not so to digresse. When these matters in hand are ended, if you wil take up their buklers, I wil fight against you by the scriptures onely, if you wil adventure the credit of your unwritten traditions, in the battel. In the mean time, make you proof (as order requirerh) of your argument; and seek not to turn it away, by setting on foot new questions.

The scriptures that you brought to prove unwritten traditions, I answered. In this your reply you say, that I dispute as if you made traditions the total rule of faith whereas you would infer onely that it was a partial, together with the word of God. Then belike you grāt some word of God without unwritten tradition: & vvhich is that but in the scriptures? If vve have Gods vword in the scriptures vwithout unwritten tradition: how is it, that vvhilear you reasoned, vve could not know scriptures to be Gods vword, but by such tradition? Doe not you make mouth tradition the total ground of your faith? For take avay this tradition, & the scriptures, you think, are lost; then Gods vword is lost, unlesse unwritten tradition give it us. So dead tradition is the ground of grounds, that must tel us vwhat is scripture, vwhat is the meaning of scripture, vwhat is true beside scripture: and so in effect is all in all? Though yet to make it a partial rule of faith as you speak, is too much: man may not think to part stakes vwith God, his vword is y enough; if vve can be content.

You say I object that those traditions spoken of in Deuteronomio might make for the Jewish Cabalists which are reiected by S. Peter &c. Nay, I knowv they make neyther for them nor you: but, as I sayd, rather for them then for you. I proved unto you out of the Psalmes, that the Fathers taught their children vwritten traditions; I proved by other divine testimonies, that y enough is vwritten in the scriptures, for faith & all good vworks. As for Gods acts in al ages, fathers are to tell them to their children: such tradition I allow. We tel our posteritie novv by tradition, the great vwork of God in confounding the Spanish armado that

came

Apoc. 17.
18.

The 5. of
your argu-
ments.

1 Ps. 44. &c.
78.

secundum
Hebr.

1 Ioh. 20. 31

2 Tim 3. 16

17.

Orac. Sibyll. lib. 3. came against England in the yere 1388. If I in my dayes should see Romee become Rumees as Sibylla prophesied, and the Pope like Nabuchodno-
 †Dan. 4. 30. for † turnd out to grasse, or like Pharaos † drovned in the sea: I vvould
 ‡Exod. 14. hold it my durie to tel it my child, & my childes child, that it mought never be forgotten. But yet for a ground of faith unto life, I vvould vvain my children to hold to the scriptures, as the instrument of God, able to make them vvise unto salvation through the faith vvhich is in Christ Iesus; as Paul † sayd to his son Timothee.

12 Tim. 3. 15 You say, it is plain that the Apostle 2. Thes. 2. speaks of such traditions as I cal humane in you. I deny it, & have plainly disproved it in my former vvriting, by the same Apostles ovvn testimonie, Act. 26. 22 1. Co. 14. 37. and you have not a vvord to say against it, but shun those ancient Apostolik records, and betake you to later humane writers, as Chrysostome. But remember your ovvn vvords, **God is more ancient then the Devil, truth then falshood.** The Apostle shevved his ovvn meaning, long before Chrysostome had a mouth to speak. But if you can better see by Chrysostoms candle, then by Pauls bright sun: behold vvhat the Doctor sayth. "Whatsoever is sought unto salvatiō all novv is fulfilled in the scriptures. He that is ignorant, may find there vvhat to learn: he that is stubborn & synful, may find the scourges of the judgmēt to come, vvherof he may be atryd: he that laboureth, may there find glorie, and promises of eternal life. This speech dooth far better become his golden mouth, then your plea for humane traditions.

"Chrysost.
 in Mat. 22.
 homil 41.

The 2. of
 your asser-
 tions,

The 1. thing vvhich you took upon you to prove. (or, as novv you faintly say intended rather to propound then prove,) vvvas, **That the scripture expounded by the catholik church is a true and indeficient rule of our faith.** I vvill ease you if I may of this labour; if you understā the position vvell, I grant it to be true. By the catholik church I trov vovv mean not the multitude, al beleevvers: but the head of the church. So I vvillingly yeild, that the scriptures expounded by Christ the head of the catholik church, are a true and indeficient rule of our faith. But when you came to make proof of your positiō, you set it dovvn thus, that the Popes definitive sentence as he is head of the church is an indeficient rule in matters of faith. Where all men may see your lode starr. You pretend the scriptures and word of God: but if a man deale vvith you by them, (as I novv have experience,) you flee to later humane vvriters. If you be followed in them, you retire to your Catholik church: ask your meaning by the catholik church, and it is the Pope with his definitive sentence, as your self have expounded it to me: He virtualiter (as
 "Hervæus, de potest. Papæ c. 23. "one of your side sayth) is the whole church. Al the other are but stales, be alone is the man that must strike the stroke. And if he give sentence against you, I shal never trust him: so you deal on the surest side for your selves. You intended rather to propound then to prove this point (as you say,) that we have not at one time diverse prongs together in the spere, and now agayn, you handle it by way of belitation (you say) & not of purpose to prove? Wheras it is the mayn ground of al controversie between

tween us. For question being whither Gods written word, or the Popes definitive sentence must judge & rule our faith: I cleave to the scriptures, you to the Pope. Now my ground is in part granted by your selves, for the scriptures which I build upon, your council * of Trent hath allowed for canonical, and come from God: and whither you granted it or not, I have given you reasons that are unanswered. But your ground I utterly deny, and grant not your **Popes definitive sentences** to be canonical but heretical: and would have proof of that you say. You lyst not yet to have **this yron in the fire**, belike least it burn your fingers. Yet in this your **velitation**, you bring most of your valiant men into the feild, leaving out some few cashiered soldjers; and brave me with a great many of S. Peters prerogatives, which are indeed but a cold yron for the Pope. For though al you say for Peter were granted, yet nothing at al is sayd for the Bishop of Rome more then for the Bishop of Babylon. You would hav men think, that if you have so many men in a skirmish or **velitation**, you have many moe against a day of battel. But if these your velitaries be discomfited (as some of them are already,) I suppose your armado will never enter this feild. Let us therefore try their strength.

*Sess.4.

1. **S. Peter** (you say) **is named first among the Apostles**. True, he is so usually, except in 3. or 4. places: This may argue a primacie of order, but of no auctoritie over his brethren. The first foundation of the wall of the heavenly Ierusalem, was a Iasper, the stone of † Benjamin, th' Apostle Pauls * tribe: wil you grant me hence to conclude that S. Paul was head of the catholik church?

†Apoc.21.

19.

†Exod.28.

†Phil.3,5.

2. **S. Peter alone walked** (you say) **with our Saviour on the water**. True, and there he shewed his weaknes more then others, & was reproved by our Saviour for his little faith. Doth this deserve the headship of the church? Elias and Eliseus walked * through the water; and Shadrach Meshach and Abednego walked in † the mids of the fyre; and herein shewed their great † faith: yet vvere they not therefore heads of the catholik church.

*Mat.14,28

30,31.

*2.King.2.

†Dan.3,25

†Heb.11,

34.

3. **Our Saviour promised** (you say) **that hell gates should not prevail against him**. Our Saviour dooth say, not I * against it, that is, the church; of vy which Peter vvas a principall member. Hell gates shall not prevail against * any true Christian: are they all therefore **heads**? But hell gates (if horrible synns be part of their strength) have prevayled against sundry of your Popes, by testimonie of your own records: such I trow were not heads, unlesse of the beast. Apoc. 14. 17. 3.

*Mat.16,18

*Ioh.10,27

28,29.

4. **He was to confirm his byethzen**. So were all the other Apostles and Ministers, † as I proved at large in my former writing: and marvel you bring this argumēt now again bleeding into the skirmish, before you had cured any of his vvounds. If you cannot heal him, you should let him rest.

†Act 14,

22, & 15, 41

32. 1Thes.

3, 2. Apoc.

3, 2.

†Bellarm.

de Rō. pōc,

l. 1. c. 21.

5. **Our Saviour** (you say) **washed S. Peters feet first**. It may be so, though † some Doctors doubt of it. It is sure some was first, for they could not all be at once. It is sure also, that Peter shewed then more

*1 Ioh. 13, 6
3, 9.

* weaknes then his brethren; for which he mought well have need to be washed, but not deserve to wear a triple crown, as your Pope.

*Act. 12, 2.
& 7, 59.
*Luk. 23, 48

6. **S. Peter** onely receiued a reueled promise of his particular martyrdom of the crosse. Performance is more then promise. Iames and Stephen suffred martyrdom before Peter. And if the crosse be that which must prove the headship, the penitent † theef may lay claim to the crown.

43.

7. **He** after infusion of the holy ghost, first (you say) promulgates the gospel. I would the Pope were his successor in this. Peter was first I confesse in many good things: for which he deserveth praise: but that he was first in this, you prove not. When they had the infusion of the holy Ghost, they began (sayth the scripture) to speak. It may be Peter was indeed the first, for he was first in order among them, and as is like in age: but not in office above the other Apostles.

† Act. 1, 4.
exanto.

8. **The first miracle in confirmation of our faith, is made by S. Peter.** And you shal work another miracle in confirmation of my faith; if from this (though it be granted,) you can by sound argument cōclude him head, as your Pope expounds the headship. Howbeit the first miracle was the speaking with strange tongues. (for that all men admired:) & who was first in that, neither I nor you can tell.

1 Act. 1, 7.
11.

9. **He** as supreme iudge condemned the hypocrisie of Ananias and Saphira. And Paul as supreme iudge condemned the blasphemie of Hymeneus & Alexander, delivering them to Satan: and the sorcerie of Elymas, striking him with blindness. If miracles prove supremacies, the church shall have many supreme heads.

*1 Tim. 1.
20.
* Act. 13,
11.

10. **He** first discovered Simon Magus, and condemned him. If the Pope would doe so too, Simonie at this day would not be so rife.

† Platina
in vit. Ser-
gius et Be-
ned:

When † Sergius tertius, & Benedictus 4. got the Popedom with briberie, and Alexander the 6. † bought the voices of many Cardinals: whether was Cephias or Magus their predecessor? If the vertue made Peter head: the contrarie vice made your Popes the taile. How be it your Prelates (if † writers say true) have been more ready to receive with † with Iudas, then to give † with Simon.

† Guicci-
ard, hist.
Ital. l. 1.

All these and other circumstances concurring in S. Peter, shewes (you say) manifestly that S. Peter had preeminence above all the other Apostles, that he is the rock and head of the church &c.

* Bernard.
Epist. 43, 2d
Archiepif.
Senon. Bu-
deus de
asse. l. 5.

They are shewes in deed, & circumstances standing a farr off: but never a one of them have striken a stroke in this your vtilitation. Peter had for the most part preeminence in order, I readily grant: but his office and auctoritie was one and the same with the other Apostles. Mat. 28. 16. -- 20.

* Mat. 28, 16

Ioh. 20. 21. 22, 23. Paul relating the offices ordeyned of God in the church, saith; † first Apostles, secondly prophets &c. and agayn, † he gave some Apostles, and some Prophets: but the scripture no where sayth, first Peter the head of the church, then Apostles.

* Act. 8, 18

And that Peter was neyther head nor Rock, I proved in my former writing, if you will admit of proof from Gods book: if not, then keep your shewes and cir-

* 1 Cor. 12

28.

* Eph 4, 11.

cumstances

sumstances still, but make no such conclusions with a manifest-lpe.

You proceed and say, that Peter was particularly pointed out by his own name, his fathers name, and his new name **Cephas**, that no cavil might be took at a legacie so stronglie & particularly firmed unto **S. Peter**. His legacie is no way by me impugned, I know it is firme, though not so great as you would make it. But you impugne the legacie of the other Apostles, unto whom in Peter vvas promised, and after to them all generally performed, whatsoever power Peter had in the ministerie of the gospel. Mat. 18. Ioh. 10. Act. 2. yea you impugne the dominion of Christ himself; whiles you would make Peter the **Rock** and **Head** of the catholik church; contrary to the scriptures. 2. Sam. 22, 31. 1 Cor. 10, 4. Ephe. 5, 23.

And whither you have answered all that I brought to prove Christ onely the **Rock**, let the equall reader of my former writing judge; you make bold and bare affirmations, without proof of holy scripture, or humane learning: **Petros** (you say) signifies epther a **Rock** or a **stone**; but what learned auctor doo you shew for it? and he was called **Petros** (you say,) not **Petra**, because the masculine gender best fitted the name of a man: as if Christ were not a man, unto whom the title **Petra**, **Rock**, is by Peter himself given. 1. Pet. 2, 8. But he is unto you the **Rock** of scandal, whiles you stumble at his power, and headship, and give it to his enemy the Pope, vnder the pretence of Peter. And that your church hath made shipwrack against this **Rock**, not onely of faith, but of learning also, appears in this, that you make **Cephas**, (upon **Optatus** credit,) in Greek to signifie a head; as **Christ** (you say) is called the head, Isa. 8, & 28. Dan. 2. Psal. 117. Mat. 21. Rom. 9. 1. Cor. 10. Ephe. 2. What, doo all or any of these scriptures shew that **Cephas** signifies a head? nothing lesse. You that entwite we with my private spirits interpretation, should have been better avized then thus openly and directly to oppugn the publik interpretation of the holy Ghost, Ioh. 1. 43. wher **Cephas** is interpreted **Petros**, a stone, & not **Cephalee** a Head. Or if you think the Apostle had also a private spirit, and knew not Syriak and Greek so well as **Optatus**, yet mought you have preferred the publik approved learning of your owne linguists, who interpreting **Cephas** a **Rock**, shew that **Optatus** head wanted wit, in this that he sayd it signified a head; and they want conscience, that upon this false ground, apply these scriptures that speak of Christ the head, unto a mortall creature, wheras the **Rock** is the creator, & God himself as the Lxxij Greek interpreters, (if you wil learn of them) wil teach you. But let me follow your arguments.

You say my objection that **S. Peter** answered as the mouth of the Apostles, and thei fore had not these promises made to himself alone, makes much against me, for to be spokesman of all the rest, the master-spying of all their judgements, seems to grant him superiortie. If every spokes-man were master-spying of all their judgements for who he speaks: it were something that you say: but ask a iurie of any 12 men in England, whither this be true in the foreman of the quest, The spokes-

*Dictionar.
Syro chald.
ad sacri
appar. in-
struc. Reg.
bibl. Tom.
6.
† Tsur ktif-
tes. 2. Sa.
12, 31.
† Tsur The-
os. Deut.
32, 4, 15, 18
&c.
where-
to your au-
thentik La-
tine also a-
greeeth,
man

* Ioh. 14, 5.
† vers. 8.
‡ vers. 22.

man in a Council; the speaker in a parliamē; are they the master-springs of all their judgments with whom they sit? When Thomas, when Philip, when † Iude spake unto Christ in the name of the rest, were they master-springs of all the others judgements? I perceiv your Rock the Pope hath but a weak foundation, that is born up, by such sandy conclusions.

If S. Peter could not have the prerogative of place given unto him, in that he represented the church: no more (you say) could the sons of Abraham be two sons, in that they represented two nations. You want help to make up your argument, thus: But Abrahams 2 sons were 2. sons stil, though they represented 2. nations: therefore S. Peter was S. Peter still though he represented the Church. Very true; & all the Apostles were Apostles still, though they represented the Church. And so Antichrist shalbe Antichrist stil, though he take upon him to represent the Church, yea and † God himself.

12. Theff. 2,
4.

* 1 Cor. 3, 11
* Metonymicē.
† Apoc. 21,
19.

You grant me that all the other Apostles were a foundation Apoc. 21. but not the principal. Neyther would I have you so grant, for Christ himself is the principal, yea & the onely foundatiō properly; & all the Apostles are foundations* figuratively; among whom was order, † first, second, third, &c. and excellencie in graces; but not preeminence of authority; for they were all sent of Christ, as Christ of the Father, Ioh. 20. 21 and the church of Christ is builded upon them all, not upon Peter onely. Ephes. 2. 20.

† Ephes. 4, 4
† vers. 5.
* vers. 15.
* Mat. 28, 20

S. Peters headship (you say) derogates not from Christ Jesus our head, since S. Peter is but subordinated to Christ Jesus, and onely of his free institution. That institution say I is yet to shew whereby Peter should be head more then the other Apostles. The headship which you giue unto Peter dooth derogate from Christ; for as the church is but † one body, and hath but one spirit, so hath it but † one Lord & † head Christ, who is present* with his Church all dayes till the worlds end, walking amidst the golden candlestiks of his Churches, that there needs no universal Vicar, but onely the Angels of every particular church, as the 7. churches in Asia shew. Apoc. 2. & 3. But he was a head of your church (and therefore I trow could not lye) which sayd † that Christ placed Peter as it were a certayn head, to powr his gifts from him as it were into all the body, for having taken him into the fellowship of the indivisible unitie, he would have him named that which himself was. And elsewhere the same Pope preacheth that if God † would have any thing to be commune unto other Princes with [Peter], he never gave but by him whatsoever he gave to others. Thus rored the Lion of Rome, against the Lion* of the tribe of Judah. What marvel was it then though an other* of your Popes, praying to S. Peter as to his God, sayd, † I incline thine ears o blessed Peter prince of th' Apostles, and hear me thy servant, &c. acknowledging further his faith to be in him. If these things derogate not from Christ our head, I know not what can doo. It is no marvel though one of your Canonists † called him

* Pope Leo
o. Epist 87

* Serm 3.
in aniverf.

* Apoc. 1. 5

* P. Gregorie the 7.

† Platina in

Greg. 7.

† c. Cū in-

ter. Inglof-

sa extrav.
Ioh. 22.

Our Lord God the Pope: for the Pope is Peter (as Father Campian telleth

*celleth us :) and Peter (as Leo sayth) is assumed into the fellowship of the indivisible unitie, that is of God, and therefore is made a God, and prayed unto, as a God: and yet you would bear men in hand, nothing is derogated from God or Christ. Yea your self in your former writing made him the universal pastor Ioh. 10. and he I am sure is God, for he is one with the Father. And if Peter was but subordinate (as you say) to Christ; your Popes (I trow) be now superordinate: for Christs kingdom was not of this world, neyther did his servants fight: he was no Judge or divider of inheritances: but Popes are fighters with the temporal sword, and have their kingdome of this world, as politik princes; and divide not onely private mens inheritances, but even whole kingdoms, deposing Princes, & disturbing States, as the world hath long felt with grief.

Rat. 4.

Ioh. 10, 30

Ioh. 18,

36.

Luk. 12, 14

Iulius 1.

Guicciard.

hitt. Ital. 1.

From Peters primacie you slide along to the Popes supremacie: for which having no word of God, nor any so ancient testimonie as the Apostles, you flee to the name of the council of Nice, where some say the foundation began. But against such innovation when or whersoever it was hatched, I allege the whole new testament of Christ, where Angels and Bishops of Churches are found of equal authoritie, not one above another. And me thinks I could fetch your popes supremacie from more ancient ground then the council of Nice, even from Diotrephes, who loved preeminence in the Apostles time. But this ground is slabby, and the Pope I know wilbe loth to set his foot on it. You proceed therefore, with a generall reason thus.

Apoc. 1.

& 3 Act. 10

1. Pet. 5. E-

phe. 4.

1. Cor. 12.

Luk. 22, 25,

26.

Ioh. 9.

The ecclesiastical hierarchie is no worse governed then any temporal regiment. For it is compared to a kingdome governed by one King, Mat. 25. to a familie wel governed, D. b. 3. to a camp wel ordered, Cant. 6.

But in al wel ordered common weales, there is ever required some visible iudge, besides the written law, since there must be a supreme iudge to take notice of controversies when they arise &c. 2. there must be one to explicate the sense of the law, and to pronounce sentence &c. and 3. there must be one to compell those that refuse, to the due observation thereof. Now in the church there arise like difficulties in her lawes explication &c. Therefore S. Peters successor, indued by the holy ghost, in all difficulties of moment is to be sought unto for counsell: is to be heard with obedience when he counselleth, is to be obeyed when he proceeds with his powerful jurisdiction.

This your reason is faultie from head to foot. The first part faileth in comparing together a visible humane politie, and a visible hierarchie. Whereas humane polities concerning worldly matters are merely visible, earthly, temporal: but ecclesiastical polities are partly invisible, heavenly and eternal. Those, respecting this world and life onely, have worldly dominion and glorie: these, respecting cheifly the next world & life, have no worldly dominion or glorie; but is for the meek, poor, persecuted for righteousness sake &c. Mat. 5. My kingdome (sayth Christ) is not of this

world, Ioh. 18. 36. Again the rulers of the gentils have domination over them, & they that are great exercise auctoritie over them, but it shal not be so among you &c. Mat. 20. 25, 26. These things being thus minded & distinguished, I grant, that the church is no worse governed, considering the nature thereof, then any temporall regiment, considering the nature of it.

Secondly you fail in applying to your Pope the scriptures intended of Christ onely. For he (not the Vicar of Rome) is the King of that one kingdom, Mat. 25. he is the master of that one familie, Heb. 3, 1, 6. he is the Captayn of that ordered camp, Cant. 6. Apoc. 19. 11, 13, 14, 16, &c. So that he that challengeth these titles and honours besides Christ, is Antichrist.

To the second part of your reason I answer, 1. that in wel ordered common weales, the lawes are above the magistrates, according to Tullies saying, **as lawes are above the magistrates, so magistrates are above the people.** What good order may we then think is in the papacie, where Popes are above Gods law? 2. That for explicating the sence of the law &c. in wel ordered common weales, it is a ruled case, that the who made the law, should interpret the law. According hereunto, in the church, the lawes given of God in the scriptures are above the Pastors & that govern the people by them: yea above Kings: & Gods spirit which gave those lawes, is the supreme interpreter of them. As for outward order, in difficulties, the Priests lips should preserve knowledge, and the people should seek the law at his mouth. If he wrest the law, and teach false doctrine, men should let him alone as a blind guide, least they fall with him into the ditch. But herein you misse proportion in making many common weales, and but one church: whereas there be also many churches. For though there be but one catholik or vniversal church, which is invisible, comprehending the whole familie in heaven and in earth: yet are there many particular churches visible, as in Galatia, in Asia, and other partes of the world. Now you imagine one visible catholik or vniversal church, having visible officers, and a visible head the Pope, invested as president & Vrbi et Orbi, all the world over: and all particular churches with their Bishops, to be under the guidance of that visible head. This is neyther according to God, who appointed no such order: nor according to man; for is ther any one Monarch over all the world, unto whom all nations with their governours doo obey?

Your conclusion is worst of all. For by **Peters** succession you mean the Bishop of Rome onely. Whereas Peter being an Apostle had no successor in his Apostleship: as he was Bishop or Pastor, all Bishops in all churches are his successors: and not onely the Bishop of Rome. 1. Pet. 5. 1, 2. Act. 20. 28. Again you vveen that your Pope is necessarily **indued with the holy ghost**, whereas the Starr of the Roman church, as well as of any other church, may fall from heaven, and may have the key of the bottomlesse pitt. And why Rome should have preeminence above all other cities in the world, I cannot tell, unless because by her policie

*De Legib. lib. 3.
†L. Si. Cod. De legib. et constit. princip.
†Ezek. 44, 24.
†Deut. 17, 18, 19, 20.
*1. Cor. 2, 16.
*Mal. 2, 7.
†Zoph. 3, 4.
†Mat. 15, 14.
†Eph. 3, 15.
Heb. 12, 22, 23, 24.
*Gal. 1, 2.
†Apoc. 1, 4.
†Ceremoniarum. l. 1 c. 4.
*1. Cor. 4, 9.
*Rom. 11, 20, 22.
†Apoc. 8, 20.
†Apoc. 9, 1.
*Ioh. 19.

politic our Lord Christ was crucified. For which, above all other cities he deserves the visible curse. And if God in justice hath waited Ierusalem for this syn: how can we think that he hath blessed Rome, which hath spilt the blood of Christ, and of many other his Saints. The book of the Apocalyps shewes plainly the contrary, Apoc. 17. & 18.

Agayn you would lay an intollerable burden upon the churches: for every synner is to be judged and excommunicated (if he repent not,) by that particular church wherof he is a member; as is Christs playn rule, Mat. 18. 15. 16. 17. compared with 1 Cor. 5. 4. 5. 12. 13. but you applying Christs rule to Rome onely, would confreyne al men al over the world, (when they deal with their brethren for syn and folow them to excommunicatio they not repenting,) to come to Rome before the Pope, which is impossible; Oth'rwise, by what rule from Christ, cite you men thither? Wherefore you conclude that which your premisses no way do prove; & beg the question, to gayne the time.

But you are angrie that I leave your supplie of later Doctors: whereas I told you playnly at the first, that I would trie and be tried in religion by the holy scriptures onely; as being the undoubted rule of truth. If you would not thus have dealt, why began you the battel? I have far greater cause to except against them, then you can have against my records of the Prophets & Apostles: for your fathers are but children in respect of the, nothing so ancient, nothing so authentik, in any comparison; nothing so playn, nothing so constant: but contrary one to another, contrary (some times) unto the truth; contrary to themselves. Example by Augustine, plainly averring with me: you bring him retracting, or leaving indifferent. How then should we trust him, that trusteth not himself? So I told you, Doctors mought be alleged against Doctors: you marvel at it. Nay marvell at them & at your self that allege them. You quote Chrysostom. homil 55. in Mat. and there though (these be not the words you mean,) he sayth upon this rock wil I build my Church, that is faith and confession: whither this make more for you or for me, let indifferent men judge. You cite Origen, homil 5. in Exodu: whereas if you would read him on Matthew, you may find how he counteth al Christians, Peters, which the Pope wil not allow. You produce Ambrose, serm. 47. whereas the same man, upon Ephes. 2. sayth, upon this rock wil I build my church, that is, in this confession of the catholik faith I appoint the faithful unto life. Thus if I would weary my self and my reader in your wildeines, I could send you up and down, from one father to another; & from the same father in one place, to himself in another; as, for Hillarie whom you quote, I may cite Nyssenus, in testimon. ex vet. Test. de Trinitate: and from Cyril. 1. 2. c. 11. comment. in Ioan. as you alledge him, I can direct you to the same Cyril, de Trinitate. 1. 4. And when now shal we get out of this wood? But wander you there alone if you wil. I mean not so to toy in vayne. Yet cōdemne I not the men, but reverence their labours: howbeit I reverence Gods word more. As for me, I would not have you or any rest upon my words, but upon the proofs which I bring from

*Apoc. 10. from the book of God: which though it be * little, yet they that † eat it,
 2 map † prophesie among people and nations and tongues, and to ma-
 †vers. 9. 10. np kings. And me thinks, you need not be offended, that I refuse to fight
 †vers. 11. with dead men, and doo deal vvith you by the scriptures onely: for you
 have (as you may think) the advantage, vvho besides my weapon, that
 single two edged: sword of Gods vvord, which you may use also as you
 Eph. 6. 17. can, have likewise to help you the arrowes of the Fathers, the halberds
 of the Councils, the bullets of your schole men, the canons of your Ca-
 nonists, vvith the panoplie of your Popes; frō vvhom all Bishops (as a By-
 shop sayth) doe grow as members grow from the head, and of whose
 Durand fulnes they doe all receiue: that if my cause be not very good, you must
 Rational 1. needs drive me out of the feild. Vse therefore if you please the reasons of
 2. C. 1. all or any of these, and I vvill answer them to you, not to the dead: but
 if you muster their bare names onely; be sure, you shal neyther fray nor
 hurt me. Next you retire to the place of Iohn. 21. feed my sheep. I told
 you al the Apostles had that charge Mat. 28. 19. 20 Iohn. 20. 21. The
 contrarie (you say) is manifest, since he sayd onely to him feed my flock,
 to vvho he said before, lovest thou me more then they, in vvich vvords
 he excludeth al the other.

Think you, in good sooth, that the former charge layd upō all, vvvas ta-
 ken from them & novv layd vpon Peter onely: because upon special oc-
 casion he vvvas spoken to alone? Why then, Peter also vvvas himself dis-
 charged, vvhen after this, Christ spake to Paul alone, ** sending him to the
 gentils to open their eyes &c. & to † preach the gospel. But it is a strange
 collection of you, that vvhen a company of men are sent vvith one com-
 mission, and one of them having fayled in his fidelitie, is in special excited
 unto duty & diligence; al the other should be excluded. Doe you not see
 hovv after this, Paul thevveth, (Eph. 4.) not Peter onely, but Apostles,
 Prophets, Evangelists, Pastors and Teachers, to be given of Christ for the
 building up of his church?

** Act. 16.
 17. 18.
 † 1 Cor. 1.
 17.

Your conclusion to be inferred hereupon, (if you conclude the questi-
 on,) will be much more unreasonable. The point you undertook to prove,
 vvvas that not Gods vvord in the Bible, but the catholick churches (yea
 the Popes) definitive sentence as he is head of the church, is an inde-
 ficient rule in matters of faith. To confirm this haresie, you produce
 here Christs charge to Peter, feed my sheep. Behold Novv the strength
 of your argument; If Peter vvvas to feed Christs sheep: then not Gods
 vvord in the scriptures, but Peters definitive sentence (and consequently
 the Popes) is an indeficient rule of faith. But Peter vvvas to feed Christs
 sheep: Iohn 21. Ergo &c. The unreasonable of vvwhich consequence
 (if the bare rehearal of it doo not convince,) may be shewed by the like
 thus. If the Bishops of Ephesus vvvere to feed the church of God: then
 not Gods vvord in the scripture, but their definitive sentences vvvere in-
 deficient rules in matters of faith. But the Bishops of Ephesus vvvere to
 feed the church of God, Act. 20. 18. Ergo.

If the Elders of the churches of Galatia, Cappadocia, Asia and Bithy-
 nia;

and were to feed the flocks of God : then not Gods word in the Bible, but their definitive sentences were indeficient rules in matters of faith. But the Elders of those churches were to feed the flock of God, 1 Pet. 5. 2. Ergo.

Behold what deep waters you have digged out from the Rock of Rome: their spring, I trow, comes from the bottomlesse pitt. If you say, those Elders were under Peter as a head, therefore they were to feed with his definitive sentence, not their own. First I deny that so they were under him; and you shal never prove it whiles Rome gates doo stand. though I grant their office was inferior to the Apostles. Secondly, if you could prove it, yet would it make against you: for if because Peter was their head, therefore they must feed with his doctrine onely, then because Christ was Peters head, Peter was to feed with Christs doctrine onely. But Christ was Peters head, acknowledged by Peter himself to be Arch pastor; so taught by Christ himself Iohn. 10. Therefore Christs definitive sentence onely, not Peters, (much lesse the Popes) is the indeficient rule of our faith. And thus my cause is confirmed, and yours overturned by your own weapon.

Yet you procede and say, besides Christ speaks to S. Peter that he should feed his general flock, though he may speak unto the other Apostles, that they should feed their particular charges. I would we might once have an end of words of wind. You say al things, but prove nothing; unlesse your definitive sentence also must be taken for a law. But then I am sure it is against Christs law: for, as he neyther used the word general to Peter, nor the word particular to the other Apostles; so whe he sent them with their charge al indifferently, it was unto al nations, yea into al the world; to preach the gospel to every creature; and as the Father sent him so sent he them. And where now I pray you, were their particular charges? But let it be as you say; let the Apostles and al Christian Bishops their successors, have these precincts; in al nations, in al the world, and what place is over and beside, let your Peter the Pope have, there to menage his supremacie.

But here you bring your S. Leo to speak for S. Peter: and I know he was his freind, for I shewed before how he placed Peter in the fellowship of the indivisible unitie, so making him a God: I know also & have shewed that in the same anniversary sermon which you cite, he speaketh more for S. Peter then you bring here: how be it, though the Lion roareth, he hath got no prey. For the headship hath been proved to be Christs, not Peters: & the Apostleship to be Peters with the other Apostles. And though you again and again doe barely affirm S. Peter was head of al the rest of the Apostles: yet I must tel you again & again, that I hold not your definitive sentence (nor the Popes neyther) to be a plenum right rule of faith; but if you can bring the word of God for you; that through his grace, I wil gladly receive.

In the end of this your belitation, you leave me to impugn C. Bellarmines doctrine as it lieth &c. But your captayn comes not into this

seild, he lyes intrenched within the walls of Rome, and triumphes in the Vatican. It is you that have bid me batlel, and as you entred not these lifts without an alarme, so you wil not depart (I trow) without an io triumphe. Yet to say the truth, in answering you, I have answered your Cardinal: for your reasons be his; & you have taken them out of his skonce. Onely you have culled them out here and there, in other order: & have taken the most pregnant arguments that he hath. Which being by him and by you propounded, by me now answered: you are to look, whither the propugning of them shal lye upon him or on you, against this my impugnation. Or if you wil let them dye, you may sound the retrait.

The 3 of
your asser-
tions

*Bellar. de
verbo De.
l. 1. c. 1.
† ibidem.

† Joh. 3. 19.
36.
* Eph. 5. 14.
& 4. 15. 16.
* 1am 4. 13.

The 3. and last thing which you promised to ~~probe~~, was, ~~that this rule~~ (the indeficient rule of faith,) is onely found in the Roman Catholick church sentents, and not in privat mens illuminations, or motions of a privat and unseen spirit. Both parts of this your divided proposition, I disallow: and mainteyn a third, viz that this rule is to be found in the writings Prophetical and Apostolical: because (as your Cardinal hath wel sayd,) * nothing is more known, nothing more certeyn, then the holy scriptures which are conteyned in them: and this is a most certayn and a most safe rule of beleevyng.

Before vwhen you came to shew your proof, it was, that your Roman church is the true and onely catholick church of God. Which, though I doo deney, yet if I did grant it, it would not prove your assertion. For it is the voice of the † bridegroom, not of the bride, which is the ground of mens faith; the catholick church is † to receiv lawes and rules from her head Christ; not to prescribe lawes or rules to her members. There is one Lawgiver, who is able to save and to destroy. But because your church must first be proved true & catholick, before her sentence can be approved: therefore I was content to look into this first branch, requiring proof that your Roman church is the true & then the onely catholick; for I deney both. What proofs you brought before, & how I answered them, I leav to indifferent consideration: and wil now again take a view, how you mainteyn your proofs.

First you say, I sayn would challenge the name catholick unto my self. I answer, this is not so: The catholick church is the *** mother of all Christians, of which I am an unworthy child: but were not worthy to be named her child, if I would challenge her title which belongs not to me, nor to any her daughters, the particular churches on earth. Secondly, you say, that after, I seem to refuse it because it is not warranted by the written word; asking, why I doo not as wel reject the name Trinitie ar. I answer agayn, the contrary to that you say is true: for I proved and that by the written word, (which it seems you could not doo) that ther is a catholick or universal church, and if need were, could bring many moe proofs. Why then doe you injurie me so openly before the sun, and then run on to dilate upon your own wilfull mistaking? such dealing dooth not become any true member of the catholick church.

But

But you can shew us (you say) the prophesie of **Maiah** fulfilled, that the gospel is preached to all nations.

But we need not be shewed that by you; for it is shewed us by the Apostle almost 16. hundred yeres agoe. Rom. 10. 18. & 16. 26.

The whole world (you say) is replenished with the fruit of your doctrine. The more is the pitty, if it pleased God: for your doctrine is not the gospel, but the Popes definitive sentences. But this also we have been taught many yeres agoe. As al^l the world wondred and folowed the first beast: so the second did all that the first beast could doe before him; and made \dagger all, both small and great, rich and poor, free and bond, to receive the mark. The waters where the whore sitteth, \dagger are people and multitudes & nations & tongues. "All nations have drunk of the vvine of the vvrath of her fornication. Papisme is large, Mahometisme larger, Paganisme largest dispred, in these our last and most dangerous dayes.

"Apo. 13. 3.

1st vers. 12.

\dagger vers. 16.

"Apo. 17.

15.

"Apo. 18.

3.

"Apo. 12.

6 14. &c.

1st Gen. 36.

31. &c.

\dagger Apo. 18

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1st Gen. 36.

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1st Gen. 36.

31. &c.

\dagger Apo. 18

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1st Gen. 36.

the son of man shalbe reveled. Vniversalitie of abomination, shal procure from God univorsal desolation: for with her inchantments vvere decei.

* Apoc. 18, ved * all nations.

23. 4. **Disibilitie.**] Even notorious to all that have eyes to see. For if a citie can not t be hid, that is situate upon a mountayn; how should not that citie be seen, vvhich is set t upon 7. mountayns; on vvhose top, your vwoman sayleth.

† Apoc. 17, 9, 18. 5. **Confirmed by the consent of Doctors:**] for her merchants are the great men of the earth.

23. 6. **By the institution of most holy religious orders:**] for the vwoman is arrayed in purple and scarlet, and guiled vwith gold, and precious stones and pearles: in her house are * peace offerings, and she payeth her vovves; and t perfumeth her bed vwith myrrh aloes and cinamon: because Christs institutions and most holy orders, are too mean and base for her royaltie.

† Apoc. 17 7. **The conberfion of nations]** for the t inhabitants of the earth are drunken vwith th. vine of her fornication: * she hath caused many to fall down vounded, and great is the number of all that are slayn by her.

2. 8. **The power of miracles]** shewing * great signes and vvonders, that if it vvere possible the very elect mought be deceived: but that all they may be damned, vvhich beleeeve not the truth, but have pleasure in unrighteousnes.

† Mat. 14, 24. 1 Thes. 5, 9, 10-12. 9. **Infinite number almost of martyrs that have sealed her doctrine with their bloods,** &c.] for among her other merchandise, are also the t soules or lives of men; vvhom she exposeth by sending into the nations to soyv her danel, and to sel her vwares: till the kingdomes of the earth, (t revvarding her as she hath revwarded them,) doo cut off these chapmen from land of the living. How be it she her self hath made many moe martyrs, by killing Christs vvitnesses that have spoken against her, as England, France, Germanie and many other nations testify: for in her must be found t the blood of th: prophets and of the saincts.

† Apoc. 18, 24. Thus have I confirmed your notes by the scriptures, vvhich you did set down barely without proof: that all men may see, your markes may be shewed by the vvord of God. Other * apples there are vvhich your soules lust after, all vvhich shall depart from you, as God raiseth vp the vvitnesses of his truth against you. But you proceed and say,

* Apoc. 18, 24. 1. **You have a certaine visible and infallible way to decide all controversies, which is the catholik church, that propoundeth what is to be beleebd and what is not.**] A sure vvay in deed, vvherein you may vvalk safely, till God rise up to judgement against you. You boast to be the onely catholik church; and to have the onely true beleef: vve except against you by the vvord of God: your church vvhich novv stands charged to be a harlot, vvill be her own judge, and decide the controversy her self. If you grant Mahomet but this one ground for himself: I vvarrant you he vvill vvwin the feild. And if you can prove unto me, but this

Second answer.

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this one ground, (which being the question, is here begged by you,) I vwill soon receive all doctrines, traditions, ceremonies that your mother church propounseth. But I have shewed you a more certaine playn and infallible vway, (the old and good vway vwherein our Fathers vvalked,) to decide all controversies by, which is the holy oracles of God vwritten by his Prophets and Apostles: which if you vvil not yeeld to vwalk in, but continue in your catholik aberrations: you and your church shall perish in the hove appointed: and then shal be sayd, t O heaven reioyce of her, and ye holy Apostles and Prophets, for God hath given your judgement (not her ovvn) upon her.

3. You have (as you say) Gods divine veracitie speaking by the mouth of the church, which formallv makes you beleve.

But vve (say I to you) have Gods divine veracitie speaking by the mouth of his holy Prophets, which have been since the vworld began; and also the comendements of the Apostles of our Lord and saviour, which effectually make us beleve, through the spirit God which is given unto us. That God t speaks in them is payn, and your t selves grant: that undoubted veracitie is in his vvords, t is evident, and your selves dare not deny: & by this divine veracitie vve submitt our selves, our churches, our faith, our actions to be tried of all. But your church listeth up her self, to be her ovvn judge and lavvgiver: and vvil not suffer her self to be tried by the holy scriptures. Thus glorifieth sh: her self, and liveth in pleasure, and sayth in her hart, "I sit a Queen: but strong is the Lord God t which vwill condemn her.

4. You have (as you say) a supernaturall judgement to beleve in common at least, in that all people, all nations have so beleved. You need no supernaturall judgement for this, for it is a popular carnal reaso, which the natural man easily receiveth. But the spiritual man by supernaturall light from the law of God, beleeveth t in particular, t though all people all nations should depart from Christ, because he hath the sure word of God in the scriptures, and the spirit of God, by a covenant fro the Lord. Isa. 59, 21. And by this means he descrieth t in the wilderness that woman, and her t mysterie, how sh: sitteth t upon many waters, or peoples; of whose wine the nations having drunk, therfore they rage.

Lastlv through all these you have (as you say) a pious affection through the working of Gods holy grace, to beleve hie et mne hoc et illud, and that without any difficultie, since you first beleve there is but one true church, and that church cannot err. &c.

I confesse in deed you have the t broad and easy vway, wherein yow run on with great facilitie, (if God of his grace stay you not) unto your perdition. For by these false grounds your minds are so bewitched, that with t her great craft she hath caused you to yeild, & with her flattering lipps hath entised you, and ye tolow her straightway t as oxen that goe to the slaughter, and as fools to the stocks for correction; til a dart strike through your liver, as birds halt to the snare, not knowing that it is for their lives. For by beleaving this and that as your catholik mother

Isa. 5, 10.
Mal. 4, 4.
Ioh. 5, 39.
Act. 17, 2.
Eccl. 16, 12.
Tim. 3, 16.
16, 17.
Pet. 1, 19.
t Apoc. 18, 20.
t Luk. 1, 70.
2 Pet. 1, 19.
12 Pet. 3, 2.
Rom. 10, 17.
1 Cor. 2, 11.
Isa. 59, 21.
t Mat. 22, 31.
t Bellarm. de verb. Dei; l. 1, c. 2.
t Ps. 19, 7, 9.
t Apoc. 18, 7.
t vers. 8.
t Abak. 2, 4.
Heb. 10, 38.
t Ioh. 6, 66.
67, 69.
2 Pet. 1, 19.
t Apoc. 17, 3.
t vers. 5.
t vers. 1.
t vers. 15.
t Jer. 51, 7.
t Mat. 7, 13.
t Prov. 7, 21.
t vers. 22.
t vers. 23.

dooth propound, and not trying nor daring to trie her propositions by the book of God; you have quite lost the ancient catholik and Apostolik faith which was in the Churches of God in Rome, Corinth, Galatia, & throughout all nations, as whensoever you bring your opinions to the trial by Gods authentik writings, will appear. And though you glorie of S. Peter for your Rock, as your ancestors gloried of their Father Abraham: yet wil you not folow his holy playn & Apostolical counsels, when he refers you to the sure word of the Prophets, and to the commandements of them the Apostles of the Lord: giving you warning of false teachers to come after, which privily should bring in heresies of perdition, whose damnable wayes many should follow, by whom the way of truth should be evil spoken of.

*Ioh. 8. 33.

&c.

† 1. Pet. 1.

19.

† 1. Pet. 3. 2.

† 1. Pet. 1. 1, 2

* Apoc. 18.

4.

* Apoc. 19.

17. &c.

† vers. 10.

What remaineth then if you proceed in this evil course, but as yow cleave to your late fathers synns, so you be partaker of their plagues. And if you will not hearken to that voice from heaven, Goe out of her my people: you shall hear and feel the effect of that voice which the Angel standing in the sun, crieth so lowd, to al fowles of the heaven to come unto the supper of the great God, wher they shall eat the fleshes of Kings and high captayns, and of mighty men, and of horses and horsmen, & of freemen and bondmen, of small and great: when the beast, and the false prophet which deceived with miracles them that received his mark, shall be cast alive into the lake of fyre burning in brimstone. To save you from this perdition, loe how large a letter I have written unto you this second time, testifying unto you the word of God, and against the erroneous grounds or quicksands rather, wheron you build your faith. God offering me this occasion by your self, I have out of the love of my hart, endeavoured to save your soule frō death, by shewing you the way of life: choose life therefore that you may live. Look into the book of God, (wherin you seem to me to be a stranger,) and pray unto him for understanding in the same: so shall you find more light to your eyes, more comfort to your hart, then the cart lodes of later Doctors, Fathers, Councils &c. can give unto you. And if you will not be warned, I shall lament your estate: yet whiles I may, I will doo you good; and as for all reproches, taunts, vituperies which you have already uttered, or may yet further utter against me, I shall willingly bear and bury them; and use all good means I can, to save you from the damnation of hel. God open your eyes, and perswade your hart unto the sight & obedience of his most holy faith, & once given unto the saints. Amen.

† Jude, v. 3

From Amsterdam this 16. of April, 1610.

Yours if you wilbe Christs

Henr: Aynsworth.

If you have sayd what you can against the scriptures of God & their alufficiencie for mans faith: you may (if you please) shew your strongest argumets for your Roman catholik church (as you cal hery and her definitive sentences. Or procede, if you think good, to some other,

other grounds and mayn controversies between us. Onely be advertised to folow the good counsel of him whom you count the Rock of your faith; If any man speak (let him speak) as the words of God 1.Pet. 4. 11.

There being no reply to this second answer of a long time, about 3. yeres after H. A. wrote, as followeth.

To his very loving freind M. John Aynsworth prisoner
in Newgate: behest in London.

MR. Aynsworth I vvas glad to hear of your former release out of bands, and expected your answer to my last letter, which you promised: but now loe some yeres are past and I hear not from you. It is not my desire to contend vvith you, but to save your soul from death, by conversing you from poperie to true Christianity. I had not begun this busynes, but that I vvas provoked by your self: if you mean to give over and so signify, I also vvill so rest, but vvith pittying your estate and praying for you. If you think good to prosecute your vvork begun, I also purpose God assisting me, eyther to manifest your aberrations, or to yeild unto you. I am the more occasioned thus to vvrite, by reason of an other challenge lately made by some of your side: but reason vvould that the old be mainteyned, or let fall, before vvay be given to any new. Thus vvith unfeigned desire of your good, I commend you to the mercy of the most high, remayning your freind to command in all Christian duty,

Henr: Aynsworth.

From Amsterdam this 12.
of April 1613.

I. A. his answer to the former short letter.

To his loving freind Mr Henry Aynsworth
at Amsterdam deliver these.

MR. H. Aynsworth. That you were so kindly gladde for my releasment out of prison, I am to thank you; but whereas you say you expected my answer to the last of yours as I promised, I cannot see how you can take any just exceptions. For first my releasment was but rather a change of restraint, then absolute a freedom being a banishment so that I had been inforced to coast many parts since: and before my banishment immediately all the books and papers I had, were taken from me here in prison, amongst which (I take) yours and my conferences were.

As, in the latter replie, I can not tel where it is now; though I promise you I had half answered it, and had fully satisfied you therein, if my papers and I had not suddenly bene severed. Although I avvert there is no special point therein contayned that I take I have not abundantly satisfied in my former. That you seeme to say I gave the onser, it much imports not whether I did or no; I seeking to draw you from the Egyptian darkness, that is so palpable. But this I can remember; this question now controverted by you was by your self proposed: howsoever in your former replie you desired to change the thesis or discourse, which argued, you had little advantage or hope to prevaile in the former. Wee both agree belike in the intention, each seeking each others conversion, though wee are ex diametro opposed in our assertions. I wonder what hope you should have by any thing you writt, to pervert my obedience to the Church of God, that you so scoffingly terme Poperie, but therein you shew your ignorance, distinguishing a Romane catholike and a true Christian, although all Papists in your opinion are not true Christians. But I could with better reason retort; and desire to convert you from Heathenisme, or Iudaisme to true Christianitie. For I take according to your grounds a man might prudently doubt whether you are baptised or not, in that your Parents or Ministers might as much slight (as your sect both) the necessitie of baptism. If I had your last papers though tedious, and long, in a few lines I could answer any thing that urgeth me therein, and that is not answered in my former replies. But this is sufficient you have perledd to me onely quotations, and that disparatas, hanging together sine calce in lieu of the reasons, antiquitie, universalitie and consent, which I urged against you from Histories the registers of time, from Holy Fathers and Doctors the interpreters of scripture, and from all kind of witnesses. All which you call carnal motives, the errors of flesh and blood, or some such other scornful terme of the Fathers & Doctors. reasons I proposed to you (as I referre my self to any indifferent judgment) are still for all your pretended reasons in full force. But herein you misse, for being onely exercised to coape with Protestants, against whom your writings are in full force; in that they urge against you antiquitie, visibilitie and consent of Councils and Fathers; all which being brought by us against them, they flie presently from all these to their private spirit and interpretation, yet they are no reasons or urge not against us. For we Catholics have still one rule of faith that must erre all. Rom. 12. v. 7. for keeping of which rule the Romanes befoze 6. v. 17. were befoze praised; which square S. Paul commendeth unto Timothy as his depositum. This line of truth, and analogie of faith makes us all agree, and it makes us not to be vanquished by our enemies. Therefore blame me not Mr. Damp Kirkworth if I do not hear you, for I cannot beleve you against this rule though you were an Angel.

Rom. 11. v.

7. Rom. 6,

v. 17. 1.

Tim. 6, 20.

Angel from heaven in that by private interpretation against the rule of faith you invert the gospel of Christ.

1. Gal. 7.

As for the beginning of your new subject, I know neither the controversie; nor your Antagonist. If you be minded to deale further in your question begun, answer my arguments, and that briefly and in forme; For I charge you that by the multiplicitie of quotations you have rather avoided then answered my reasons.

But if you be wearie of this subject, at your pleasure you may begin another, provided it bee still a maine, essentiall or substantiall point.

But since you seem so willing to give me satisfaction in any thing, I desire you briefly and yet distinctly to answer these questions I shal propose.

First I demand how you challenge your faith to be the same of the Apostles: I desire to know which of the Apostles schollers whether Abdias Bishop of Babylonia, whether S. Dionysius Areopagita, S. Ignatius, whether S. Polycarpus, or S. Clemens the schollar of S. Peter, or the canons of the holy Apostles did teach this your doctrine; if they did teach show how long it did continue in the visible church of Christ, what monuments you have to warrant you therein.

My first question.

2. Set down the essential and fundamentall points without which your religion can not stand; and which being graunted your religion is graunted.

3. Name the authours that successively from thence unto this tyme, have mainteyned these points you now hold.

4. Who and on what occasion did suppress them. (Howsoever, I desire you to give a direct answer to these 12. questions here propounded.)

5. Whether it was in time of persecution, or in the tyme of peace that your church began to be invisible; In the time of peace there was no adversarie to make it invisible; In the tyme of persecution, no man can persecute an invisible thing.

6. I ask you which of the Martyrs of the primitive church you will allow of for your Martyrs; whether of S. Laurence or no.

7. Whether you allow of Constantine the first Christian Emperour to be of your religion.

8. Whether you will allow of any of our three conversions of England to have been to this religion which you now professe.

9. Whether you hold that those that have died or shall die resolved Roman Catholics, have bene or shalbe saved?

10. Whether you will graunt the Church of Christ, or the Synagogue of the Jewes to be more visible or less subject to ruin, and subversion.

11. Whether you allow of the last edition of the protestants Bible; or else what edition you propound to your flock to be followed?

These questions can not be answered neither by Protestant, puritan or Brownist: or any other sectary.

12. Whe

12. Whe

11. Whether sufficiency onely (since I take you hold ordering of imposition of hands not to be used) is to be required to make one of your teaching Elders; or if onely that sufficeth not, to assigne what more is required.

To these questions I intreat you Mr Henry Aynsworth, that earnestly to give an orderly brieve and distinct answer to each one of these questions; for on the resolution of these, many fruttfull consequences may be gathered to make easie any point hereafter to be controverted betweene vs.

But now briefly to set downe my arguments which I maintain still, you have not satisfied in no one point: I will therefore briefly set them downe in forme desiring an answer as brief, yet as solid and as substantial as you can afford; onely granting, denying or distinguishing, which in deed is to answer in forme like a scholler:

Your conclusion as I take was this. The written word of God contained in the Bible is the onely & sufficient rule of our faith:

My reasons were these in substance, to prove the contrary, though the same in word I can not affirme, not having one line of yours or my conference:

That which is not knowen for Gods word, cannot be the onely rule of faith:

But scriptures by themselves are not knowen for scriptures:

go. the bare scriptures which is the written word of God can not be the onely rule of faith:

My Major is most certaine and evident; My Minor I proved out of Dr. Whitaker, Hooker, Zanchius, Brentius, all holding tradition necessarily to distinguish scriptures from no scriptures. Also I take I proved this out of the holy Councells, & out of S. Augustin contra epistolam fundamenti Manichæic. 9. Ego Evangelio non crederem, &c. I would not beleve the Gospel except the authoritie of the church should move therunto.

Whether did you answer my Minor, when you said scriptures are knowen by themselves; for first you slight and let slip the authoritie of those that in common reason I should beleve as good as your self:

2. You doe not answer to the authoritie of S. Aug: 3. your answer is against common sense. Since if scriptures were as prime a principle as that the sun shines, or that hony is sweet, no man could be ignorant thereof that had all his naturall faculties: and if more then the natural faculties, and the object disposed be required, you eat your owne words. For then it is not so knowen a truth, And how shall I know I have this spirituall eye of discerning truth more then my aduersarie, that accepts of some things for no scripture, that I do allow of as scripture? &c. Why had not S. Aug: this eye that with whole Council of Carthage accepted of the bookes of Machabees as divine and Canonically scripture: why had not S. Hieron that translated the holy scriptures?

Mr Henr.
Aynsw.
position.

1. Reasons
refuting
M. H. A.
position, &
yet unanswered:
If you say
answered,
abridge
them, as I
have done
my 5. Reasons.
D. Aug.
contra ep.
fundamēt.
Manichæ.
9.
a. Ratio.

Conc.
Carth. 3.
canone
47. Laodic.
canone 19.

Another

Another reason that I urged was thus. Many things were beleeved before the written word of God, & many things are now beleeved that are not expressly taught in the written word of God, go: the written word of God is not onely the rule of faith: The first part of my Antecedent is easily proved; For the church of God till Moses time was well governed, and yet had no written word: The second part was proved: I giving instance that the Sacrament in the old law for expiating of original sin in women. The myserie of the S. Trinity, that God the holy ghost did proceed from God the father and God the sonne as from one beginning. That Easter day should be celebrated on Sunday, and not on Saturday, That the Creede of the Apostles is to be beleeved; and yet no one of these is expressly taught in holy scriptures; you sayd yes; but you cited no place of scripture for probation thereof: Moreover you have not satisfied the places of holy scripture I cited to prove traditions; especially you have not answered to that place of S. Paul 2. Thes. 2. v. 15. nor to the authoritie of S. Chrysost. homilie 4. in 1. Thes. 2. wherein Dr. Whitaker saies he speaks unworthily of so holy a father, nor to the place of S. Basil or S. Hieron or S. Aug. De Genesi ad litteram lib. 10. c. 23. where he teacheth many fasts, feasts, solemnities to be kept and beleeved onely through tradition, and he testifieth there that in no wise we could beleeve the baptizing of childre without unwritten tradition:

Another which I used was this. That which is most difficult, hard and almost for occurring difficults inexplicable, can not be to the unlearned at least, a certaine and unfallible truth. But the scriptures are thus, as well witnesseth your own conscience, and divers places I set downe, that seem to contradict one another, go:

Moreover how should an artificer know, whether this Bible be well translated or no, since he can neyther conferr it with the original or the vulgar Latin. And I showed how these difficults are not trivial; Amongst other places I cited that place of S. Peter the 3. chapter v. 16. In which are certaine things hard to be vnderstood, which the unlearned and vnsable deprave, as also the rest of the scriptures to their own perdition. No doubt S. Peter meanes of those things S. Paul delivered touching vocation, grace, justification, and predestination; In which I showed how parvus error in principio magnus est in fine; to which the words of S. Peter alludes to, as also the rest of the scriptures, meaning that an error in some one transcendall point of these, doe cause error in many other places that depend hereupon. But to these and moze plainly exemplified, I had nothing but quotations impertinently alleged, and no determinate answer to the difficult.

The 3. Reason.

Diverse things beleeved not expressed in the written word. The perpetuall virginity of our B. Lady.

2. Thes. 2. v. 15. D. Chrys. hom. 4. in 1. Thes. 2.

S Basil: S. Hierome. D. Aug: De Genesi ad litteram lib. 10. c. 23. Conc. 3. Carth. canone 47. Concil. Laodic. canone 59. D. Aug. lib. 1. c. 33 contra Cresconium: affirms the books of Maccabees to be canonicall.

The 3. Reason.

Epistle S. Pet. 3, 16.

4. Ratio.

That whose onely use hath been defectiue and erroneous, pea to the greatest Clerks; to ebery one howsoever unsaillfull, and unlearned can not be a certaine and unsaillible rule of faith. But that the bare scripture is so, I showed by diuerse seming plaine places cited by the Arrians, Pelagians, Semipelagians, Donatists, Lutherans, Anabaptists, &c. All which vie scripture for scripture; If pou gibe an interpretation of their place of scripture that they bring to confirme their heresie, they will gibe also an interpretation of any place of scripture that pou shall bring to refute them: if pour interpretation be a correspondencie to scripture, theirs also shall be so.

5. Ratio.
The fifth
Reason,

The fift Argument of mine I framed thus. God is as providēt for necessarie meanes to direct his church; as he is provident to Empires, Kingdomes, common wealthes and families. But all these besides the written law, have eber some one decyder, vnpeere or tribunall to choke controversies, or dissensions in the seed, to mowe them downe in the flower, to extirpate them in the verie roote. go. the word of God is not sufficient in it self to settle all controversies.

Thus as I remember ran the sum of my reasons, which pou had not answered in pour last, or in any other replie of yours. Now since my reasons remaine in their full force; I can not see any reason why I should be bound to spend much tyme in answering fruitless and impertinent allegations:

But here as I remember transcending the boundes of this question now controverted, though I confess the matter pou proposed is in the confines of this present; pou brought a place out of S. Augustin, that on S. Mathewes wordes c. 16. saies that Christ did

Mat. 16, 18. See Theophylact on this place. Ioh. 21. v. 17. Chrysost: lib. 2. De sacerdotio. Luc. 22. 32.

Math. 16. Tu es Petrus. Concil. Chalced. Art. 3. pag. 118. Tertull: de prax script. Orig. homil. 5. in Exod. S. Cyp. De unitate Eccles. S. Hyll: canone 16. in Math. S. Ambros. sermon. 47. 68. lib 6. in c. 9. Luc. S. Hier: lib. in Iovinia. et in cap. 1. Esa. etc.

Luc. 22. 32. vide D. Cypr. epist: 55. numero 6. D. Bernardū, epist. 190. S. Aug: interpreted.

lib. 1. re-
tract. c. 21.

must beleue that by the warrāt of Christs praper, the person of Peter & his faith shal never be severed; so S. Aug: calling sometimes S. Peter the rock of the church, and sometimes his faith doth mean one thing: The which S. August. himself testifieth, for remembering that he

build his church on the faith of Peter & not of his person, on Christ Iesus, & not on S. Peter; First to this place I answer that in one sense S. Augustin saies the first, yet I denie that ever S. Augustine dooth deny that the church of Christ is built on the person of S. Peter. And well may the Church be sayd to be built on the faith of S. Peter, and yet also on his person, because the person of S. Peter touching his faith is no fraile mortal creature, but is a strong unshakable rock as the faith it self; In that Luke. 22. It is sayd I have prayed for thee Peter that thy faith may not faile: Since we beleue that this praper is obtayned, we

he had taught that in the person of Peter the Church was founded; quod in eo tanquam in Petra fundata sit Ecclesia in which sense it was song by many in the hymnes of S. Ambrose, Hoc ipsa Petra Ecclesie canente culpam diluit: At the crowing of the cock the rock of the church (Peter) lamented his fault, he concludeth the whole matter of these two expositions. Harum duarum sententiarum quae sit probabilior eligat lector. Of which two expositions which is the probabler, I leave to the readers choice: What have you got by this allegation of S. Augustine? Nay what will you loose if you should come to answer the holy fathers that affirm the church to be founded on S. Peter.

contra epi-
stolam De-
nati.

That you write you are sorry for my error: I wonder you should bee so carefull for my soules good, that are so negligent of your own. For as I take in the last of mine I showed how full of feare the last resolution of your faith would be when you should give account at that eternal tribunal; In that all you can answer for your self is that your owne phancie apprehended so, your private spirit interpreted so. Where my faith is warranted by Gods word, delivered by the holy catholick church, confirmed by General and Provinciaall Councils, sealed by thousand of Martyrs blood, authorized by antiquitie of Historie, ratified by holy Fathers Doctors and institutors of holie orders in all ages, having the profession of our religion inserted in our naturall language, churches, crosses, buildings, moniments, most ancient moniments; all which motives warrant me that I shall render an answer without all feare or dread. All these and infinite more motives you may have to yeeld to us; but you could never yett shewe me the least semblance of reason why I should yeeld to you. God send you make right use of them for the good of your soule, that you may at length be reduced to the true church of Christ, for which I shall heartily pray.

How full of
feare Mr H
A. resolution
on of faith
is.

as Christ-
masse, Mi-
chelmasse
&c.

John Aynsworth.

I received yours dated the 12. of April the 26. of the sante, and I send this the 29. of Aprill siple veteri. Justice Hall in Newgate.

H. A. his answer to the former letter.

To his loving friend Mr. John Aynsworth prisoner in Justice hall in Newgate, be these in London.

GRace and mercy from God the father of our Lord Iesus Christ, be vouchsafed unto you. 1. Whereas you give me to understand (Mr Aynsworth) that my writings among others were taken from you, so that you could not answer them as you promised, and that if you had my last papers, in a few lines you could

answer any thing that urgeth you therein, & c. I have out of my love towards you, and in compassion of your estate, sent you a copie of my last writing, not urging you to answer, unless you think the goodnes of your cause will bear you out, but desiring you to yeild unto the truth there shewed you. You brought for your defense C. Bellarmines reasons: I have manifested the weaknes of them. If you can fortifie them, or your cause by any other, I am willing (as I have begunn) to take notice thereof, & eyther to refuse them, or yeeld you the Victory. If you leave off, I also will rest, and let the prudent judge what we both have sayd.

2. You (as if you would beginn a new combate) propound 12. questions for me to answer: I told you before, I would not digresse to by matters, for so we might run into confusion fruitlesse and endless. Allo your questions (most of them) are of Fathers Doctors &c. since th'Apostles times, by whom I shewed you that I neyther might nor would trye any religion, til the Divine scriptures be proved insufficient, which will never be.

3. You then propound the controversie a new, as if we were now again to beginn, when we are almost at an yssue: so might both of us weary ourselves in vayne. Your first long writing to me, hath made my answers the longer, for I desired (and stil doo) brevity with perspicuitie. Least through want of your papers, you should swarve from the questions in hand, I wil set them down, in the words that they have passed.

My assertions were question weise, when I should enter into dispute with you, to see if you would grant;

That our differences in religion should be tryed and composed by the verdict or vword of God: not of men.

1. That Gods vword is to be found in the scriptures of the Prophets & Apostles, vvho vvrote originally in Hebrevv and Greek. By these I offered my faith to be tryed, and to make trial of other faith proposed.

Yours were, vvwhich you sayd you vvould prove; and so indevoured;

1. That onely the bare text of the scripture, is not a sufficient rule of our faith.

2. That the scriptures expounded by the catholik church, is a true and indeficient rule of our faith: or (as you set it down vvhen you come to make prooffe,) That the Popes definitive sentence as he is head of the church, is an indeficient rule in matters of faith.

3. That this rule is onely found in the Romane Catholik church sentence, and not in private mens illuminations and motions of a private & unseen spirit. Or (as after you expresse it, vvhen you labour to prove it,) That your Romane Church is the true & onely catholik church of God.

Your arguments for these vv ere long discourses, I could not therfore answer, but by refelling your treatises. In these I folovv your footing still in my last vvriting, novv againe sent unto you. Hold I pray you to the points in hand, and be as breif as you can, I vvill labour to satisfy you in fevv vvords. But if you make outrodes to long narrations; blame not the length of my answers, vvwhich are but according to your ovvn size; &c

eeke

eeke your arguments no more with humane testimonies, til you have disproved the certainty and sufficiencie of the Divine oracles : which if it were possible for you to doo, you might colourably perswade fools unto Atheisme, but no wise man would ever suffer affliction for your traditional and humane religion. Be you warned, yea intreated, to save your soul from eternal flames; God hath offred more meanes of mercy unto yow then to many others; if yow shut your eyes against the light, (which shineth in darknes though the darknes comprehends it not,) yow wil but heap up unto your self wrath against the day wrath; but my prayer unto God is for your salvation in Christ, to whose grace I comend yow.

From Amsterdam this 18,

of May 1613.

Henr: Ainsworth.

I.A. his answer to the former letter.

*To his loving freind Mr Henry Aynsworth
at Amsterdam deliver this.*

Some week agoe (Mr Henry Aynsworth) I receibed your letter and your last reply copied out againe (as you say) to give me satisfaction. An answer whereof some threer peres agoe I had returned, if the papers then, and I had not been sebered; And long ere this since the intended deliberie thereof I had fullp satisfied each point thereof, if some threer weekes after the notified arpball thereof, the deliberie had not been delayed.

For your paynes and good will I thank you. But I wonder that through private affectation, so much payne, and good wil should be so far from being secundam scientiam, that a man might doubt rather whether you wylt not contra conscientiam, since to any indifferent judgement the motives for our catholik religion, and for her doctrinal assertions are so cleare, and therfore doubt not but that I shall answer you; although her well grounded truth would defend it selfe though I were silent.

But God willing I wil shortly send you the answer to your large discourse, and to give you tast of that which I wil prove in fullp answering your replication (though to write so large a coppie forth is more tedious the difficult) I wil prove these seven points at least. First I will show the weaknes of your reasons; 2. I will prove that not onely the written word of God, but the unwritten word of God tradition, and the authoritie of the Church is the rule of our faith. 3. I will show how my five Arguments for all your pretended answers remaine in full force. 4. I will prove how you walk in a circle, proving the word of God by your private spirit, and your private spirit

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spirit by the word of God: 5. I will defend our catholick opinion to be free from any circular or ridiculous prooffe. 6. I will show the Popes definitive Sentence, together with a generall Councell at least to be an assured groundwork of faith: 7. I will show to you or any indifferent judgment that your building is on sand, and the resolution of your faith at the last day of judgement groundless and full of feare.

But now to show that you have in nothing answered my last letter, I propounded certaine necessary questions briefly for the more clearing of this or any other disputation to be had between us: of which though there were twelve in number, yet you have not answered one word to any, which either shewes you closed before what you sayd you wold all before for my good; or else rather that you could not answer one, which you might have doone in foure or 5. lines, denying or granting. So that I must needs inferre that you cannot show which of the Apostles did teach your doctrine that you now hold: 2. that you can not show which are the essentiall points of your religion: 3. that no ancient Doctoz did maintayn the doctrine you now held: 4. that you can not show who, in what tyme, and on what occasion did suppress that doctrine: 5. that you can not show your church to have begun to be invisible in the time of persecution, or in the time of peace: 6. that S. Laurence nor any of the primitive martyrs were of your religion: 7. that you approve of no ancient historie, and that you must graunt Constantine our first Christian Emperour not to be of your religion: 8. that no one of the 3. conversions of England was to your religion: 9. that you must graunt the church of Christ to be more subject to invisibilitie, ruin, & subversion then the synagogue of the Jewes: 10. that you have no Bible or written word of God that you allow of in all, and so that you have no rule of faith for all. To all these you answer with silence in your hart calling them carnall motives no doubt.

3. I answer you that in putting downe briefly my 5. arguments in forme, I show you have not answered: But you in your silence to them shewes that your answers consists onely in multiplicitie of words that aduitts no abbreviation.

4. You then set downe your 2. conclusions and my 3. contrary assertions. You blame my tediousnes, but I answer, my outroades are to trace onely your wildgoose chase, that is bounded in no circuit of a Methodicall discourse. I shall be the longer in this present discourse to come, so to avoide prolixitie hereafter, still referring my selfe to this to come, how long so ever you shall dispute. Desist then M^r Henry Minworth to follow your private spirits phancie; & hold your self by that three fold chaine Vincencius Lirinensis prescribes, that is antiquitie, universalitie and consent, so should you save your self fro that headlong precipitum that the authour of evil the Devil tempts you to; when by the privat interpretation of scriptures

titres he insinuates to a man Mitte deorsum **S. Math. 4.** for it is written **Psal. 90.** cast thy self from the rock of the church, scriptum est frō the tradition and authoritie of the church, from the consent of holp Councels and fathers; for scriptum est, pour private spirit must be pour tower. God send pou may recover pour self from pour imminent precipitium, that dyping out of the church of God pou doe not eternally burne in the quenchless flames: from Justice hall Julie 24 1613.

John Aynsworth.

To this letter H. A. gave no answer, but expected the promised large reply from I. A. which now followeth: as the third in defense of the Church of Rome.

To Mr Henry Aynsworth at Amsterdam.

6. 16. Ierem. *State super vias, et videte et interrogate de semitis antiquis quæ sit via bona et ambulate in eâ, et invenietis refrigerium animabus vestris.*

Although pour replie was slight, and wilie, rather seeking to transfer the questiō then to examin it to the true ground, bespangling the rough rugge of pour doctrine with multiplicitie of wrested places of holp scripture, which makes me fitly resemble pou to some Nethiopian, behanged all over eares, eyes, nose, lippes and armes with Jewels, and pearles that by their lustre, beautie, and misplacing makes the pigroes fowllness the uglier. Yet of such importance is the decision of this question being the kepe, and Master-spring to all the other doctrinall, and controversall questions of religiō: That howsoever pour exploded doctrine and shuffling replication needes no answer, being like a Comet that consumeth it self, yet to complie with the worth of the question, and to satisfie pour followers desires, I have once agayne returned pou an answer.

This question the cheifest question of controversies.

In which I will shewe that pour reasons being rather seeming reflections then true beames (as pou say) of the word of God, doe vanish of themselves.

2. I will prove that the true & indeficient rule of our faith is not onely the written word of God, but also the unwritten word of God, traditiō, the authoritie of the church of God in Councels & Fathers is the ultimate decyder of all matters of controversie.

The partition of the treatise into 7. parts.

3. I will show how my reasons for all pour pretended answers, remaine in full force.

4. I wil probe that in your opinion you walk in a victious circle, proving the self same by the same, the word of God by the private spirit, and the private spirit by the word of God.

5. I wil defend our Catholick opinion to be free from any such circular and ridiculous proofs.

6. I wil show the Popes definitive sentence together with a generall Council (at least) to be a firme, and an assured groundwork, a rock of religion.

7. And lastly I wil demonstrate to you, or to any indifferent judgement, that your building is on sands, or spiders webs, your assertions and resolution of your faith at the last day of judgement to be groundless and full of feare:

3. First then to begin with your reasons, which still I mainteyne to be nothing else but allegations of scripture falsly appli'd; I do think it convenient before I answer your reasons grounded on the bare texts of scripture, to signifie what a worthe & most reverend esteeme we have of the scriptures, and of each part of them. We reverence them as Gods holy word derived from the fulness of truth. Wee hold this volume worthe to be meditated on day and night. Jos. 1, 8. Psalm. 1, 2. Wee hold it as seven times refined silver. Psalm. 11, 7. A most cleare light illuminating our eyes Psalm. 8, 8. that it is a light unto our steppes Psalm. 118, 72. & v. 105 & 130, 140. Wee hold all the holy scriptures to be most just, 8, 8. Prov. to be a speere speere and buckler of defense. We also defend that the holy scriptures are diligently to be searched unto Job. 5, 39. Rom. 1, 1. Rom. 15, 4. that whatsoever is writt in them is writt to our edification: that all the scriptures are profitable unto us 2 Tim. 3, 16. 2. Pet. 1, 21. that men delivered this scripture inspired by the holy Ghost. Yet wee hold also though we worthily esteeme of them yet wee can not seclude the applications of the holy church in the holy Fathers and Councils, guided, and directed, by the self same truth. And S. Augustin did oppose by the authoritie of the holy fathers his predecessors, against Pelagius and other hereticks saying, *Fragilis et arguta eorum novitas etc.*

Mr. H. A.
his reasons
false allegations.

How worthily we esteeme of the script. The interpretation of the fathers besides the written word of God required.

4.
D. August.
lib. 1. cont.
Iulius: c. 2.
et lib. 2. in
epilog. c.
jus operis.

As S. August.
did oppose
the hereticks
in his time,
so we do
oppose you.

Mr. H. A.
taxed for
calling the
holy fathers
earth
and ashes.

The weakie and willie nobeltie of hereticks is to be confounded by the authoritie of holy Fathers: and a little after this great Doctor, and holy Father (acknowledged by Calvin himself to be the faithful witness of antiquitie, 4. institut. c. 14, sess. 25. and Beza calls him the Prince of all Divines concerning dogmaticall points in c. 3. Rom. v. 12) as if on purpose he did answer your barbarous contempt of them calling them dust and ashes; not onely in regard of their mortalitye as the scriptures calles them, but when the uniforme consent of the Fathers Greek and Latin was objected against you: What saies S. Augustin, shall light be darkness, and darkness light that Pelagius, Caelestius, Iulius: should onely see, and that Hilarie, Greg. Ambrose Hier. August. should be blinde? So wee see how two worthy champions of yours hath raised S. August: a Samuel to confound

found a Said not at Endor but at Amsterdam.

5. But whereas by your submission you would seeme to make a
 mind of your contempt, in that you say there be a thousand of the
 that I say you take of error that you prefer for wisdom, truth and
 holpness before your self. For if you understand this of the ancient
 fathers before cited; I prove that you cannot affirme that without a
 visard to hide your blushing, since I wil prove that in essentiall and
 dogmatikal points they differ from you, and so by your judgement as
 unpeere (except you will be wilfully blind) they cannot be preferred
 in truth before you. If you understand Jewel, Whitaker, Posner
 et. the Protestant Doctors, these in truth by your judgement you
 neyther doe or can prefer before your self (since by your doctrine they
 have no true church as I heare you teach against Mr. Johnson) and
 so their difference must rather be hereticall then schismaticall; and if it
 be a true church, why make you a schisme in departing from them?

Now to come to the solution of your arguments if there were a
 ny. There be 4. in number cited, as you saye grounded on the holy
 scriptures, but not one appearing in substance or in the true sense of
 the scriptures.

First you object out of Deut. 5. 32. Keep and doe that which our L.
 God commanded you, ye shall neyther decline to the right or to the left,
 but by that our Lord God commanded you that you may live. What
 can you inferre hence but that the lawe ought strictly to be kept, and
 that we ought neyther to adde or to take from the 10. commande-
 ments, that is to make the 10. commandments deficient or super-
 abundant, what is this to your purpose to prove that the written
 word alone is sufficient to decyde all controversies. For as here the
 testification of the law or explication of the law was expedient; (And
 that it was the office of the Priests to explicate the difficultes of the
 law appeares Deut. 17. v. 8. 2 Paral. 19. 11. 2 Par 26. 16. Ru. 11. 16
 Deut. 32. v. 7. Psal. 43. 1. Prov. 3. 8. Jer. 6. 16. Eccles. 8. 11, Es-
 dras 4. 14. 3. 2 The. 2. 15. 2 Tim. 2. 1.) so we say the propo-
 sing of the word of God by the church; and the explications of the
 Church by her head, councells and holie ancient fathers doe not re-
 sist but rather help the scriptures. And as to explicate the law is nei-
 ther to decline to the right hand or to the left; no more is it to expli-
 cate the scripture according to universallitie, antiquitie and consent:
 And here it is to be understood that such an addition is prohibited
 that is contrary to the law of God, as appeareth by that which goes
 before in the 4. chap. v. 3. where he brings in before their eyes how
 he did punish Baal-phigor for committing of idolatrie; for adding or
 diminishing as the text implies, v. 2. c. 4. Deut.

Againe you object out of Deut. 12. 32. That which I command
 thee that onely doe to our Lord, thou shalt not adde or diminish ought;
 what is here forbidden but an heathen imitation, and an imitati-
 on of their children to God as they did to their idols as appeareth

6.
 Mr H. A.
 Arguments.
 see c. 4. v.
 2. Deut.

7.
 A contrary
 addition
 onely pro-
 hibited.

No true ex-
plication
prohibited

How the
author
himselfe
slippes in
tripping
of my rea-
son.

The con-
clusion of-
ten tymes
with more
art cōcea-
led, then
verballie
ever dedu-
ced

The 1. of
Gal. 3. v.
makes a-
gainst him-
selfe.

Contrarie
glosses one
ly prohibi-
ted.

D: Aug:
lib. 17. cō-
tra Faustu
docet; qui
supplet
quod mi-
nus erat,
non tollit
quod mi-
nus erat.

out of the 30 verse of the same chapter. Is here any prohibition of explicating the true sense of the law? And in the self same sense a prohibition of an idolatrous or falsifying addition is prohibited Deut. 4 v. 2. Thou shalt not adde unto the word I speak unto you, and in this sense that of the Apoc. the last chap. v. 18, et 19. and first of S. Paul to the Gal. chap. 1, v. 8. as S. Aug: teacheth vs in tract. 98. in Jo-
hannem.

10. Now whereas you retort my reason urged against you, shewes you have good will to maintain the tennis plaie how impractised soever you are therein: For as I remember I reasoned thus taking occa-
sion out of Deu. 5, v. 22. no man may ad unto the fourth cōmandemēt & it is to be kept, therfore the 4 cōmandemēt is to be kept & onely to be kept: As it should follow by the selfe same reason. No man may adde in that kind to any particular scripture, and this of each parcel of scripture is the word of God; therfore this of each parcell of scrip-
ture is onely scripture, or the word of God. Or thus, the scripture is a sufficient rule in that kind for that which it teacheth, therfore it is the onely sufficient rule; where you may plainly see if you will not blinck that I conclude sufficiently against you. But you complaine that my reddittum or conclusion doth not shewe his head; I answer, we doe not use ever in the schooles the premises being presupposed be-
cause allie to inferre the conclusion which followes necessarily. As if I should argue thus. Whosoever builds his religion onely on the privat spirit is a flat heretike, But Mr. Henry Aynsworth doth this; the go. without any moze I know will excuse me from infer-
ring a lame conclusion, in that everp one that hath common sense wil see what followes.

11. Now to answer to that of the Gal. 1. v. 8. But though we or an An-
gel from heaven should euangelize to you besides that I have euangelised unto you be, he an anathema: which text makes much against you; & dooth nothing prove that which you would inferre viz. that the writ-
ten word of God is sole sufficient. For first there it is sayd besydes that which I euangelize that is either in writing or word of mouth; so that you see tradition is not obscurely implied: 2. we may note out of these words, that the text doth not prohibit any explicatiō or true
glosse on the text, but onely that which is contrarie, for verse 6. he marvaills that they should be transported to another gospel. So that you see all additions, & not contrary additions are forbidden in this and the like place. But first here your gospelling is against S. Au-
gust: lib. 17. contra Faustu where he teacheth that the Apostle saies not moze thē you have received, but besides that you have received, or else S. Aug: saies he should have prejudicated himself that did desire to come to preach to the Thessalonians, and he concludes; he that sup-
plies that which was too little, doth not take away that which was too little or wanting.

31. And S. Augustin in his 98. tract notes that the word besides doth not

not prohibit more or other preaching or teaching (as the traditions and explications of the church bee) but such as are contrarie or disagreeing to the rule of faith; and S. Augustine notes that the Apostle both not say if any doe euangelize to you more than you have received, but besides: For if he had forbidden any more, S. John had spinned that wrote after the Apocalyps.

S. Aug. saies the word besides prohi-
bits onely that

13. You upbraide me in saying this answer is none of the word of God but my owne, saying that I have not a tittle of the word of God to prove it which you have: and for to prove your purpose you cite the 30. of the Proverbs the 6. v. add nothing unto his wordes lest he reprove thee; which text proves no more than the other text explicated; that contrarie doctrine & not explications are here prohibited; so that we see our archer hath lost another bolt shot at random to seek his brother.

which is contrarie. S. Iohn himself otherwise by M.H.A. should sin,

14. But whereas you say my answer is not warranted of God, is not true: For read Ro. the last, v. 17. Observe diligently those that cause division and dissention besides the doctrine you have learned, where Erasmus turnes it in his translation contra against; and your Bezaes translation reads so if contrarie; S. Ambrose also reads si contra, so that we see repugnant, and not explicating doctrine, contrarie and not more doctrine of the self same kind is prohibited.

The like showed.

15. Whereas you say my reason is against myself, in that the Prophets did not adde of their own but of Gods; no more I say the definitions of the church be mans own but Gods, ther being one self same church of Christ and his Church, He that heareth you heareth me, and he that contemneth you contemneth me, S. Luke 10, 16. which is true also of particular churches, but so far forth as their doctrine accordeth with the Romane catholik church.

My doctrine warranted by Gods own word. The definitions of the church are Gods. Mat. 18, 17. et 18. Deu.

16. But where you say you will enlighten my eyes with the lamp oil that stincketh by your false interpretation of the holy fathers sense, I am little beholden to you. For S. Chrysost. and S. Ambrose in those places cited by you will have nothing else understood, but that the expositors must applie themselves to the true sense of the scripture, & the law, & not to corrupt the sense though on good pretences. But you M. H. A. if you would have the dust wiped of your

19, 15.

spectacles, might have seen Dionysius Areopagita in the peare of our Lord 100 and the Apostles scholar in his first chapter of his celestial Hierarchie, shows how the Apostles did declare their doctrine partly by writing & partly not by writing: yea you might better have scanned first, and answered that place cited by me out of holy S. Chrysost. on the 2. of the Thess. oratione 4. Stand and keep your traditions, where the holy Father saies it is plain the holie Fathers did not deliver all things by epistle but many things

In opere imperfecto c. 7. Math. D. Ambrose lib. de Paradiso c. 12. Nihil igitur l. quod bonum videtur.

Mark vvel Deut. 32. vers. 7. Psal. 43 1. Prov. 1, 8. Eccl. 38. 19. Ier. 6, 16. Eccle. 8, 11. 4. Eldr. 14. 3. 2. Thes. 2, 15. 1. Tim. 6, 10. 2. Tim. 2, 1. and see whether unwritten traditions are not to be observed, see n. 10. S. Chryl. plaine words for tradition.

things without writing, and those things
also are worthy of faith; and S. Chrysostom
saies, Est traditio nihil queramus amplius;
which wordes are so plain that they made
Dr. Jewel to say they were words unwor-
thy so help a faith: And that S. Ambrose
did approve of tradition is plain out of his
34 sermon on Lent, where he reproving
those that would keep certaine daies after

17. Mr. Henry Mynworth objects against me that I have turned over his third and fourth Arguments or reasons; denying them to prove that which they were cited for: I answer I passed them over; But see here Mr. D. A. hath turn'd them off the ladder to their last descent; not showing that they proved ought what he intended by them: we may suppose his reasons were wounded to death in the answer to the former, or like runa zates have forsaken their armies that of 4.sted barely before, but one appeareth in his likeness; I hope our adversarie will acknowledge or amend his slight dealing herein.

18.
The rule of
our faith
the writtē
& unwrittē
word
jointly.
Tradit: was
once the
total rule,
therefore it
may be th
partial.
The ch: of
god taught
only by
tradition
2470 yeres.
Tradition
directed
men after
writtē law
vide n. 16.

This I prove first thus: That which was the totall rule of our faith before the written word of God, may be well the partiall rule of our faith after, where the written word of God doth not sufficiently expresse divers mysteries of us to be beleaved. But tradition was a sufficient peae and the total rule of our faith til Moses tyme the first yerman of the holy ghost, so. tradition now together with the written word is a sufficient rule of our faith. My major through out this whole tract shal be proved; My minor is granted by M. B. A.

20. Secondly, Not onely before the law of Moses men were wholly directed by the mouth of tradition, but after also as it appears in Deut. 32, verse 7. Ask thy fathers and they shall annuntiate unto thee, ask thy auncestors and they shall tell thee, showing that of many thinges that were to be believed wee should depend of the instruction of our auncestors, for in the wordes going immediately before that is implied cogita generationes singulas; and Psal. 43, 1. Oh Lord we have heard with our eares, our fathers have annuntiated unto us that which thou hast wrought in their dayes, and in the ancients dayes. Job 8, 1. Heare oh sonne the discipline of thy father, and doe not leave

the law of thy mother. Isa. 38, 19. The father shall make known Many pla-
to his some this truth; where truth & discipline shewes rather mat- ces of the
ters of discipline, and doctrine, then matters of fact as *M. D. N.* old testam:
would interpret: and Jere. 6, 16. Stand upon the wayes, and see & ask for tradit:
of the ancient pathes, what is the right way and walk in it, and ye shall
find rest unto your souls: which is plaine there that the Prophet doth
not onely speak of matter of faith, but to prevent error and illusion of
doctrine: also see Eccles 8. 11. 4 Esdr. 14, 3. 2 Tim. 2, 15. 1 Tim.
6 20. 2 Tim. 2, 1. What can be hence inferred but that the *Isra. lites*
and Christians were to be directed by the help of traditions.

See the holy fathers so firme and so frequent for this great truth,
that falsehood it self of our adversaries cannot tell how to oppose, see
Opusculum Arecopag. cited before number 16. Irenaeus in the pere
of our Lord 180 lib. 3. c. 4. calles tradition dives depositarium a rich
treasurie or custodie. Clemens Alexand. lib. 5. Stromat: c. 4 in the
peare 200 sayes that the knowledge of traditis by succession is come
from the Apostles, et lib. 7 Stromat: c. 9. he calls unwritten tra-
dition the rule of truth. Origenes in the peare 240 in his 5. homelie
in *Parados* et tract: 29 in *Math.* teacheth that wee beleve and doe
many things by tradition. S. Athanasius in his epistle ad Epictete-
tum sayes. That it is sufficient to answer to his adversaries that it
is not the doctrine of the Catholick church, & that the holy fathers
have not thought so. S. Basil also sayes he can beleve many things
by the unwritten witness of the Apostles; the 2. Council of Nice in
actione 7. approves the authoritie of unwritten traditions. S. Hier:
in the peare 390 in his dialogue contra Lucifer: affirms that for
his part if ther were no scripture, yet the consent of the whole church
were sufficient. And S. August: De baptismo contra Donatistas lib. 7.
c. 13. affirms, that which the universal church holdes, neptier is
it instituted, but was ever reteped w^e may judge most rightly to be
delivered by the Apostles, idem epist. 86. ad Casul:

Yea if our adversaries testimonie is available in confirming a
truth against themselves for us. See how Martin Luther in his
Lypsick disp. submits himself to the judgement, and determination
of the holy church: and in his epist. ad *Marchionum Brandeburg.*
which is to be found in his second in Germane language folio 213.
He is not ashamed to say it is an horrible thing to heare or say that
which is contrarie to the uniforme testimonie of faith, and the doc-
trine of the holy Catholick church that from above a thousand with
uniform consent she had kept. John Calvin in his book against *Pig-*
ghius braggingly but with dissimulation affirms that he would not
refuse the triall of the universall Church and warrant of tradition.
Phil. Melancthon in his epist. ad Freder. Myream De locis veteris The-
ol. de cerna Domini affirms that it is not safe to depart from the con-
sent of the ancient church, and in his epistle ad Iohannem Cratonem
Veratista: he confesseth that doubt in a mans conscience is a tor-
ment.

21.
S. Dyon: A-
reopag. t.
Irenaeus.
Clemens
Alex.
Th'ancie
fathers
most plain
for the al-
lowing of
tradition.
Origen S.
Athanasius
S. Basil.

The 2. cou
cel of Nice
S. Hierome
S. August:

22.
yea our vai
adversaries
confirm
this.
M Luther.

Iohn Calv.

Ph: Melac.

rer, and that the universall consent of doctrine must prevaile for confirming of a truth, and he graunts that the best Masters are Irenaeus, Tertullian and S. Augustin that have left many monuments of truth for us, to whom they did adioyne the rule of faith the suffrages of the learned, the consent of the Apostolicall churches, and this is that which he affirms they deduced from the Apostles or from Apostolicall men.

Diverse
reasons
why God
useth tradi-
tions

D. Hyll:
supra. 2.
Plal. Orig.
homil: 5.
Num:

lib. 4.
Esdrae c.
14. v. 5

Dyonis.
Areopag.

1. Cor. 3. 2.
Hebr: 5.
12,

The second
& third
parts con-
tained,

23. And not without great reason doth God use that means both to ad-
stimulation to his holy mysteries, & to preserve these precious stones for
the Jewellers that did know how to prize them, that even natural rea-
son hath taught, and that the very heathen Philosophers have used,
therby to adde prize and to distinguish the fitness of the auditor. Py-
thagoras therfore taught his scholars rather by word of mouth &
relation of others then by Dictates or writing: Gallen also lib. 2. de
Anatomicis Adminiculis declares how the auncient Physicians did
preserve and teach their medicines and receipts onely by verball re-
lation from one from another. Cicero 1. De legibus affirms that it is
a great error in a well governed common wealth to have all governed
by written lawes. And therfore the most ancientest and famous Rab-
bines and not onely they but our Hieronymus and Origen doe teach
that Moses had not onely delivered him the tables of the law in the
mountaigne, but also most secret and hidden mysteries, and explica-
tion of the law which truth the author of the first book of Esdras
doth not obscurely testifie c. 14: 5. I have declared to Moises many
miracles and I sayd vnto him saying these wordes thou shalt speake o-
penly, and these wordes thou shalt hide; and of such secret myste-
ries that of the Psal. 43. & psal. 77. Deutr 32. is to be understood.
And in regard of these hidden mysteries Dyonis. Areopag: lib. de
caelest: Hierarchia c. 1. most diligently warnes Timothy, That he
should not disclose these things to the rude people. So that
we see God writ in Moses heart many things, that he did not
write in the tables of stone; This made St. Paul to speake the
hidden mysteries in secret, and to give the little ones milk in that
their weakie stomackes could not brooke other meate; And yet by
poure rule Mr. D. Aynsw. new borne babes like Orthes should
beuour pro, in freelie reading, applying and explicating the difficult
places of scripture.

24. Now since the second and third question are so neerely confined
that the ending of the one is the beginning of the other; the ending of
my reasons the beginning of your answers; and so requiring a resus-
tation of them I thought good having in generall proved the necessi-
tie of tradition besides the written word, to end my second part,
and with my particular proofes to begin the third point in interla-
cing the reasons & answers & replications together in order, but both
as briefly as I can.

My first

25. My first Reason to prove that the written word of God without the unwritten word of God Tradition, and the definition of the church is not the rule of faith in summe is this.

26. That which is not known for Gods word cannot be the rule of faith: But scriptures by themselves are not known for Gods word go scriptures by themselves are not the rule of faith.

27. My Major is most certaine, since nothing can be the indeficient rule of all truth revealed, and to bee revealed, but the word of the first veritie God, which is epther the writte word of God contayned in the Prophets and the Apostles, or the unwritten word of God contained in Apostolical traditions, definitions of the church and the uniforme consent of holie Councils and Fathers. For still it is Gods or a Kings word whether it be immediately spoke by himself, or by the mouth of another whom he authoriseth to speak, or whither it be in writing: And nothing else can be unto us the rule to direct our faith except it first be known to be the word of God.

28. My Minor is also true proved out of S. Augustine contra epistolam fundament: Manich: c. 5, Ego Euangelio non crederem nisi me ad hoc commoveret Ecclesie autoritas; I should not beleve the gospel except the authoritie of the church should move me therunto. Zanchius in his confess. c. 1. and Bientius in his Prologo Remitij in examine Concil. Trident. Whittak. contra Stapl. lib. 2. Hooker in his Ecclesiasticall policie lib. 1, pag. 84. et lib. pag. 200. et 142. doe all affirme that tradition of the church is necessarie to distinguish what booke of scripture be scripture and what not. And reason it self teacheth us, since we doe not heare or see God or his known Prophets to write or speak this that is proposed unto us for the word of God: most convenient it is, least we wander in infinitu in proving the word of God by the private spirit and the private spirit by the word of God, that there must be one certaine rule or depositum fidei, and therefore St. Paul to Timothy 1. 6. ch. 20. Oh Timothee keep the depositum, avoiding the prophane noveltie of voices, and avoiding the opposition of falsely called knowledge, which certain promising have erred about faith, and what that depositum is S. Paul in his 2. to Tim. 1. v. 13, 14. shewes. Have thou a forme or sound of words, which thou hast heard of me in faith, and in the love in Iesus Christ. Keep the good depositum by the holy ghost which dwelleth in us: showing that Timothy and Christians ought to keep a certain platform of words, delivered to them over and above his epistles; which rule of words appropriated to high mysteries, and matters of our religion, as Trinitie, Person, Essence, Consubstantial, Transubstantiation, si o one beginning Sacrament which the Apostle calls sound words verba sana.

29. You in scanning this my first argument, say that things may be beleevd though not gathered out of the written word, understanding thereby a humane and a common beleefe. I know not what you mean by this, except you would have Gods written word onely to be beleevd

THE 3.

PART.

1. Ratio.

Major

Minor

Conclusio

My Major

proved.

27.

Still it is

Gods word

whether it

be mediat

or imme-

diat: spoke

or written.

My Minor

proved.

S. August:

saying.

Proved also

by Pro-

testants.

What S.

Pa: means

by his de-

positum.

Platform

of words

& phrase

over & a-

bove the

scripture

to be ob-

served.

D. Aug: 1.

10. de civ.

Dei c. 13.

His an: to

my first ar:

I did right-
ly infer out
of his
wordes.

The writte
word not
proved by
another
written
word: go.
by traditiō.

A place of
script. pro-
duced, anf.
Another
answered.

Mr H. A. his
first answ.
how the
word
of God is
known so
to be.

How Christ
both hath
no need, &
hath need
of mans
testimonie

ed by a humane faith. And therfore when I took you at your word and gathered thence, that some tradition (or as you will terme it traditum) is necessarily beleevd besides the written word. For who wee speak absolutely of beleefe in divinitie it is to be understood of a divine, and not of a humane beleefe, and when you speak of the chief rule, you say it may be beleevd without the written word, I might infer that necessarilie it was to be beleevd, since you hold that the word of God is the word of God, and that necessarily and so to be beleevd: So that you may see that your water hath rather wet your shoes, then that myne was spilt on the ground.

30. 2. Whereas you say I doe unjustly condemn your assertiō that nothing to be beleevd is necessarie for salvatiō that is not taught by the written word, I say most justly, and I convinced you of falshood sufficiēly when I sayd nothing is so necessarie to salvation by you, as the written word, which word is not proved by another written word of God. To infirme which proove of mine you produce two texts of scripture John. 10, 30, 31. That the signes which Iesus did, which signes are written that we may beleefe. And the 1. of Timothie 3. 16. 17. Where all scripture is inspired of God etc. is said to be profitable for doctrine, for reprehension, for correction, for instruction. &c. These places prove nothing for your purpose. The first proves not that all things or sayings of our Saviour that he did or said are written, though those signes were: for all the signes the whole world could not containe, see a little after, S. John 21. v. 25.

31. And the second place proves no more, but that the scripture is good for these ends, but it proves not that scripture is sufficient without tradition etc. and ecclesiastical lawes to all these ends. And one might deduce out of these wordes to better reason then you, each parcel of scripture in the old and new testament were sufficient for all this without any other. So that you see I doe not fight with the holie ghost but with the perverter of the holie ghost.

32. 3. You desire me to deale distinctly and plainly with your words, I answer I hope I doe, Then you beginne to answer distinctly to my wordes, viz. the written word is not proved by another written word. You answer first that the scriptures of God doe approve and confirme one another, and his spirit that is in them, and in all people doth seale that they are true. For proof wherof you cite the first of S. John 5, 9. The witness of God is greater, and John 8, 13. 14 I answer that Christ needed no testimonie for himself. John 5, 33. But I receive no testimonie of man, meaning that he is greater then man & that his divinitie doth not depend of mans witness, yet for the benefit of others S. John is sayd to give testimonie of him: 1. John through the whole chapter almost: & Acts 1, 8. Christ say unto his Apostles that they shall be witnesses unto him, in Jerusalem, and in all Jewrie, and in Samaria; also Martires are sayd to be witnesses: But now we doe not say that scriptures in them

themselves needs any witness; for in actu 1. and in regard of themselves they are scripture by themselves proceeding from God; but as they be in actu 2. secundo and to be beleved of others so they need testimony of others.

Scriptures
in actu 2.
& not in
1. needs
witness.

33. After he sees this defective he flies unto the privat spirit (though he saies it is in all people) to unseale the authoritie of his word. For if he understand by that spirit in all people, that is of all ages, times & persons then must he accept of those bookes of holie scripture, and of that sense and explication, that by consent of holie Councils, Fathers Doctors and expositors haith bene received.

His 2. answer.

34. If he understand this spirit in all people virtuallie, and actuallie if they doe applie themselves to the right understanding thereof. This spirit by just reason they can not understand, since then wee must rather beleive St. Hierome that spent all his tyme and laboz retraying himself to the desert for the understanding of the scriptures.

What he
means by
the spirit
in all people.

35. What must Mr. H. A. understand else then that this spirit is in all the illuminated brethren of the church of Amsterdam; and yet this can not bee well understood, since I heare Mr. H. A. still maintain by the word of God with his companie against Mr. Johnson there and his, that this present church of England is not a scismaticall but an heretical church: What is then one of these cleare Eagle sight teachers blinded so in spirit that he can not discern by the word of God what makes a church or a man hereticall?

That this
spirit is
not in the
church of
Amsterda.

36. But now to prove that the comparing of one place with another (which is your other refuge) is not sufficient to distinguish what is true scripture or the true sense thereof. For if it bee so to bee understood that after the collation of one place to another, that by the nature of the scripture compared so the true sense shall bee understood; I inferre no, but rather by this comparison the difficultie is often increased by a seeming contradiction. If it bee understood that by comparing of one that by a little and a little. If it bee understood that by comparing one place, with another by a little discourse the true sense and the scripture will bee discerned; I saie mens discourses are verie erroneous without the especiall assistance of gods holie grace which the church of God hath promised in her defining; yea the verie selfe same man in divers times out of the selfe same confessions of places of scripture hath inferred divers conclusions. If you say the spirit to distinguish this is to be had by prayer. I demand where these infallible promises are to be had for these infallible illuminations; and what more certaine whether wee praise as wee ought. And since Novatus, Donatus, Sabellius, Arius, Euno, Marcion, Macedo, Iovinianus, Pelag, Celest, Nestorius have had for their heresies diverse texts, and references with others to grownde their heresies, how should one vnfallibly to their judgments overthrow them in this. For if you object to the Arian, I and my Father am one; he will object out of the selfe same St. John, My father is greater

His third
Answer.

What is to
be under-
stood by
comparing
one place
with ano-
ther.

Collations
in divers
times in
the selfe
ma
often cau-
judgments
Hereticks
have had
this co-
parison of
places,

Your
ground not
able to co-
fute an Ar-
man.

What the
seale of
your spirit
is.

His ground
teacheth a
man be-
leeves be-
fore he
reades the
scripture.
Another
ans. of his.
Calv. 1. inst
c. 7. S. 1, 2, 4
et 5.

All heretiks
doe brag of
their pri-
vate spirit.

How I di-
stinguish
hereticks.

The Jewes
cannot ob-
je. Against
us the law
and the
Prophets.

then I: If you saie this by collation of scripture is to be understood in regard of his humanitie and not of his divinitie. He will saie like- wise that unitie signified in the other place is to be understood by references of other places of scripture in regard of consent and unity of will, and not of nature.

37. 2. And that the seale of your spirit can not distinguish this truth infallible, pea not so much as probable I prove. For first I aske what this seale of the spirit is? Doth it consist onely of Gods peticular illumination that pee should have this touch- stone to discern scripture. If so you contradict your selfe M. D. R. For so you grant that a man hath a divine faith, and the spirit of discerning all before he reades the scriptures: for this spirit must distinguish them, and so you have built without your ground, and guided your faith without your ruler the written word of God.

38. If you answer this spirit consists in the evidence of the thing revealed as you seeme to grant: When you bidd me aske your proof that ther is a light in the same, seeming so with Calvin to grant that the scriptures are distinguished by themselves, as light from dark- ness, sweetness from sowyness, this is most false, for then everie one that had but natural perfection of the organ, and free proposing of the object should distinguish this light and sweetness.

39. If pee answer this spirit consists in the authoritie of God, how will you prove this in particular to be revealed of God, and not the other part of scripture. If you replie you can prove it by the Majestie of the writing. How will you answer and show to everie particular mans eye that there is more Majestie in Ecclesiastes then in the Ecclesiasticus? How will Luther demonstrate against the whole church that S. James epistle is strawie, the epistle to the He- brewes, Apocalyps etc. to be doubted of.

40. When I object against you that the Manichei, Montanist, Arrian, Pelagian, and all other hereticks will boast of this private spirit. You answer that I have a mist before my eyes or else I would discern them. I answer I doe distinguish them, and leave them a- nathematized by the church of God to the pit of hell, but not by my private spirit, but by the ordinarie meanes the definitions and de- clarations of the church, whose office is to distinguish these spirits. infallible; whose doctrine wee are punctuallie to follow, if wee will have in all things this spirit of truth, and with one answer I satis- fie the multiplicitie of places of scripture heaped up to no purpose.

41. Whereas you would whet the edge of the Jewes sword against me in that they may object against Christians the lawe and the Pro- phets, pea and antiquitie. I answer the lawe and Prophets pea antiquitie it self promising our Saviours coming, and fulfilled by his coming in each particular circumstance prophesied and promi- sed, doth rebat the edge. And I could show out of the ancient Rabbines themselves, Sybillas propheties preaching of S. John Baptist

Baptist, conberſion of S. Paul, the deſtruction of Ieruſalem, their curſe and continued diſperſion onely to be juſtly inflicted on them for crucifying of our Saviour; I could ſhew ſtrange motives of their vincible error. Rather can the Jew (as you object) as we againſt the Turk or any Heretie our beginner, beginning, increaſe and deſcending eſtate. For the Jewes can ſhow our beginner their Meſſias, our beginning the buriall of the ceremoniall law prophesied and performed by all titles of truth, but who can juſtly ſhew our declining eſtate.

Generall
motives to
convinſe a
Jew.

42. Next is the objection of a Jew againſt a new Chriſtian becauſe he went out of them of ſuch force as our is againſt Julian or any other Apoſtata. For they cannot defend themſelves with any ſhow of truth as we can defend our cauſe with evident motives of credibilitie, as I ſhall hereafter ſhow. And Julian might object that Paganisme is more ancient then Chriſtianitie: but not then the ceremoniall law, which was compleat and perfected as it was prophesied and promiſed, by the coming of the new lawe. Where you ſay Gods word and ſpirit in the ſcriptures muſt be the bulwark, I anſwer a bulwark, but not able to defend you from gun ſhot, and a ſconſe onely for your ſelves. For as yet there was never any of your ſects, proteſtant or any other heretick that was able to convert any nation to their religion: But men of our religion have converted all nations & doe ſtill convert as well witneſſeth both the Indies, Japonia pea and China it ſelf.

43. I ſhewed you one way how the high prieſthood did not erre in the condemnation of our Saviour, in that the Prieſthood was ſerved in Chriſt Jeſus perſon. True it is the Highpriests, Scribes, & Rulers queſtioned this, but their ignorance was moſt vincible by their own lawe, and by that lawe he ſhould live, ſince that lawe declared him to be the ſonne of God.

How the
high prieſt-
hood did
not erre.

44. Againſt your forced rock, and running over many miſtred places of ſcripture to prove the church of God inviſible, it were ſufficient for me to oppoſe many evident and clear places of ſcripture interpreted by the holy fathers Greeke and Latin for the perpetuall viſibilitie of the church. 2. Reg. 7. v. 13. 1. Paral. 22, 10. Pſal. 44, 17. Pſal. 45, 5. Pſal. 47, 9. Pſal. 86. 1. Pſal. 88, 29. Pſal. 101, 17. Pſ. 128, 1. Pſal. 131, 14. Cant. 3. 4. Iſa. 9, 7. Iſa. 33, 20. where the perpetual flouriſhing of the church of God is deſcribed. Iſa. 40, 8. Iſa. 59, 21. Iſa. 60, 19. where it is ſaid the Sun and Moon of the church ſhall not ceaſe: Jer. 6. 16. Dan. 2. 44. Oſe. 2, 19. where God is deſcribed to eſpouſe eternally his eſpouſe unto him. Mich. 4, 1. wher the church is deſcribed to be a high ſeated mountaine to whom all people have recourſe. Mat. 5, 15. where the citie ſeated on a hill can not be obſcured. Math. 26. 18. where the church is deſcribed to be built upon a rock againſt which hell gates ſhall not prevaile. 28. Math. 2. Our Saviour ſayes he will be with his diſciples to the end

Many pla-
ces of holy
ſcripture
to prove
the viſibi-
litie of the
church.

of the world. Luc. 1. 32. Luc. 21. 32. Luk. 22. 31. Where Christ say: he prayed for S. Peter that his faith should not fail him. Joh. 14. 16. He saies the father shall give them another spirit which shall remaine with them eternally. John 17. 11. Act. 1. 38. Ephe. 4. 11. pea and the Creed made by the Apostles doth acknowledge the perpetuall flourishing of the church of God. I beleeeve the catholick church: whose generalitie can not stand without visibilitie.

That the church of God hath never erred.

Adā did not err in doctrine & if he did against our adversaries owne grounds.

45. I answer to your contrarie doctrine that the church of God never since it was a church hath erred. If Genes. 6. ther was then a church, Adā the head did err in fact not in doctrine, & if we should graunt that he did err our adversaries are bound as wel as wee to answer, since not onely the visible church then with us, but the invisible church with them should have erred: But true it is that there was then no perfect church, but onely a materiall, and a formall beginning of a church.

46. To that of Gen. 6. where all their harts are described to be set on mischeef, is not to be understood that all then were naughty. For not long before M. thusalem and divers holp men died. Sem & Japhet also were zealous of Gods honour, and their wives also most religious, in whom the church of God might be preserved.

Moses & all the Levites free fro idolatrie.

Iudg. 1. How the word all is to be understood. In what sense Elias was said to be left alone.

47. I answer also. In the time of Moses, Aaron and the people did commit idolatrie in worshipping the golden calfe; yet Moses the head of all; and all the Levites were free from that sinne. So that wee read Exod. 32. If there be any of God (saies Moses) let him joyne with mee, and all the sonnes of Levi were gathered vnto him.

48. I answer, In the time of Iudges after Josh. The Israelites are described as though they had sinned all; which is an usual figurative speech of Sp. echdoche of the whole for the part, as Exod. 9. 6. wher it is sayd all the beasts of Egypt are dead. Isa. 2. 7. All nations shal flow unto him. Phil. 2. 21. All men seek their own, Ioh. 3. v. 33. And no man did receive his testimonie.

49. To that of the Prophet Elias 3. Reg. 19 where Elias complained that he is left alone. I answer that then the people were divided into two kingdomes, the one of the Jewes, and the other of the Israelites. Achab did govern the Israelites, but holp Josaphat did govern the Jewes; the one did destroy altars and kill Prophets, the other did heare Prophets & erect altars. And though we should graunt that Elias did think himself left alone in Israel; yet Almighty God did answer him, I wil leave 7. thousand men in Israel that have not bowed their knees to Baal.

50. I answer that Esay the Prophet in his first chapter dooth use the self same figure of Sp. echdoche; also the self same manner of speech is used the 4. Reg. 21. For Manasses himself did repent and redeeme many, and many were never seduced; so understand that also of the Prophet here.

51. That of which Azarias dooth prophesie 2 Paral. 15. is to be

be understood of the Israelites that were discent, and not of the Jewes that were constant. I graunt also that at the coming of our Saviour the church was but a little one: yet I say it was preserved in Marie, Joseph, Zacharie, Elizabeth and Anna the Prophets; In iust Simeon and the Pastors.

52. That of Daniel the 9. the host and sacrifice shall faile is to be understood of the destruction of Hierusalem, and the ceasing of the Jewish sacrifice, Luk. 18. Our Saviour doth not absolutely speak of faith but of an external faith; and of an excellent faith. 2 Thes. 2. Is to be understood the particular departing of Antichrist and his crew from the church. And so by these grounds to the usual objections against the perpetuall visibilitie of Gods church, wee may answer any thing that hath bene or may be produced.

53. Yet to confirm this truth with one short reason, I argue thus. This church of God if it must be invisible: Either it must begin to be invisible in the time of peace or in the time of persecution; in the time of peace there was no opposition to make her invisible; in the time of persecution no bodie could persecute an invisible thing.

A brief reason so that the ch: of God is and hath been still visible.

54. Now whereas you sayd you show how the labyrinth of my religion leadeth to the Pope the center of our circle. True it is I sayd the ultimate resolution of our religion is to be resolved into the veracitie of God revealing as into the formal cause, and into the authoritie of the church as into the applying cause. And I am glad you have traced me not to your heretical quicksands but to S. Peters rock.

55. And that you may see the resolution of my religion is no other but that of S. Cyprian lib. de unitate Eccles. where he compares you in regard of the church of Rome as Beames in regard of the sun, as boughes in regard of the tree; as a river in regard of the fountaine. So that he concludes he that separates himself from the church of God he must needs vanish, fade and dye up, in that they lack their origin by which all unitie is preserved.

The resolution of my religion the same with S. Cypr.

56. I gave you 2 or three instances to show how the word of God might in a divers kind depend of the Church, and the church of the word of God, as we prove the self same a priori et a posteriori, the operation of the stone or herb depends of the skil and knowledge of the herbalist and lapidarie, and their skil and knowledge depends of the innated and inward propriety of the stone and herbe. For neither can have his effect without mutual help of both, except chance which is no regular action be the applier; and so I take you have chalked your self a way to a ridiculous building without foundation as I shall shew anon.

How the word of God & the Church may depend

56. You answer nothing to this but that I prove out of natural philosophie as though divinitie though it exceeds is not concordant to natural reason: whereas we can beleve nothing that we see implies by the light of naturall reason.

57. To the places that you object of the 1. of Timoth. 1, 3. rather

ther probes against you then makes for you. For it shewes all the while that she did not teach otherwise to the church she remained sound. And that which you cite 1. Tim. 3, & 15. would make you crest fallow if you did daily consider it. For there he warnes her that she might conforme her conversation to the house of God the pillar of truth; And though the text saies in the house of God; yet it must be understood in the particular church that must have reference to that place (as wee shall prove hereafter) where S. Peter did establish his chaire. Joh. 14, 16. Mat. 16. Math. 28. Ephes. 4, Joh. 17. Luc. 22. Psal. 2. Ephes. 2.

I doe not
deny for
my witness
the spirit
of God.

58. When you seeme to drawe out of my speech that I denie for my witness the spirit of God is your error and fraude. For I hold that which is taught out of these places 1 Cor. 2. 10, 11. Joh. 28, 13, 22. &c. to signifie nothing else but that the holy Ghost teacheth the church in all truth, and her members with reference to her, and my private spirit I ought not to follow; so that if I might be your Pilote I would save you from that bottomlesse gulph that yhaspes to receive your erroneous soule.

59. St. Augustines authoritie you let slip denying him a fit Maister to follow, you say he might retractate this; but neither you doe nor can show that he did retractate it.

60. As for S. Augustines opposition to S. Hierome, it was in some smal matter, and not in a matter defined by the consent of the church.

61. My second Argument was this in substance.

Major. That which is hard and for occurring places almost inexplicable cannot be to the rude & ignorant at least a certain ground of faith. Minor. But the scriptures of themselves are thus.

Conclusion. So the scriptures by themselves can not bee a certaine and infallible rule of faith to the ignorant and rude at least

62. My major proposition is most certain. For a rule must be knowne and certaine, and more fit to our capacitie to bee conceived then that which is to be ruled and certefied thereby.

63. My Minor also I prove both in regard of many seeming contradictions, of the Hebrews, nature of things therein contained being high mysteries.

64. In answering of this Argument, you say some things are hard in the scriptures, I proved this difficultie and hardnes was in principal matters which I proved out of the second of S. Peter 3. 16. Our most deare brother Paul according to his wisdom given him hath written to you as also in all his epistles speaking of them in these things, in which are certain things hard which the unlearned & unstable deprave, as also the rest of the scriptures to their own destruction. Hence is gathered that not onely the places of S. Paul touching vocation, justification, sanctification, predestination and reprobation in christening

The difficultie and
hardnes of
the scriptures in
principal
matters.

eating which pointes S. Paul is most frequent, but also any other place is subject to be depraue as the word implies as also the rest of the scriptures. And S. August. in his book de fide et operibus c. 14, shewes that one of the cheife matters they did depraue was about justifying by faith. And I showed you here as erring a little in some mathematical instrument, makes a mans sight and judgment quite contrarie as appeareth in the vse of the Astrolabe or crosse staffe: So I say the least error in any of these transcendental doctrinal points doth shake the whole body of beleef.

Parvus error in principio magnus est in fine.

65. You say the matters are hard, but the places that treats of them are easie, as though in such short wordes of points that desire so many hundred quires of paper to examine them they can be easie; as though the wordes doe not besit the matter. And that not onely the matter, but that also the manner of penning is difficult appeares out of S. Augustin 2. lib. de doctrina Christ. et epist. 119, and S. Ambrose epistola 44 in principio acknowledgeth the difficulties he had to understand the manner of writing of scripture: And S. Hier: to Paul: epist. 103. c. 5, 6, 7. et epist. 65. c. 1. confesseth that in his old age when rather he should teach then be taught he went as farr as Alexandria onely to heare Didymus, and to have his hely to understand the scriptures. And S. Augustin in his epistle 119. c. 21. acknowledgeth that there were moze things he understood not then that he did understand.

His answer refused.

66. That of Proverb. 8, 8. 9. is to be understood eyther of general doctrine or of precepts of maners and good life; and so Gods wordes are easie: which explication we give you as a iewel unto your hand to that cited of you Prover. 17, 16. Wherefore is ther price in the hand of a fool. &c.

Not onely the matter but the manner of proving is difficult.

67. Then you seem ingeniously to graunt the scriptures to be hard but you instance that the determinations of the Pope doth make the harder. You say Exod. 20. Deut. 25, 15. Images are absolutely and plainly prohibited here: But I deny it and prove that idols are onely here prohibited, and not images. Which that of the brassen serpent proves that as long as it was an image it was erected, and kept by Gods commandement, but when it grew to be an idol, when the people began to adore it as God (as S. August. notes in his 10. lib. de civitat. Dei c. 8.) Ezechias 4. Regū. 18. broke it into peeces. And that of the 1. of Cor. 6. proves as much; in that place can not be understood of images but of idols; for the temple was adorned with Cherubins which were images: And therfore it must be read How agreeth the Temple of God with idolls, and not with images as you commonly read and translate. But I must say of you as S. Jerom sayes in c. 25. Ezr. of the Moabites and Ammonites that were idolatrous Gentiles, that coming into the Temple of Hierusalem and seeing the propitiatorie shadowed over with Cherubim, sayd, Loe as the Gentiles so Judah also hath idols of their religion

The brassen serpent before an image became an idol.

2. Cor. 6, 16

Our adversaries ignorance like that of the Moabites & Ammonites

they putting no more difference between the Gentiles heathenish idols and the Jewes lawful images then you.

68. As for your wilfull error in citing of Cardinal Bellarmines probable opinion as the determination of the Pope, I must much blame you: But you may know that both his opinion, and the different opinion of Ga: Vasques are both probable in schooles.

Latria.
Dulia.

As for the subtile and most true distinction, of the worship of Latria, Dulia and Hyperdulia must needs seem strange and insipidd to him that never tasted peradventure one grain of the salt of the Universties, or one line of the schoolmen.

All the A-
postles as
like in pow-
er of order
but not in
jurisdictio.

The Popes
confir-
mation of
the Couñcel
of Chalc.
required,
contra he-
reticum
Eutich.

This was a
judicial cō-
firmation.

69. Yet here you take upon you like a great Rabbin that I say the Pope cannot make of himself a matter of faith, but that he onely declareth what is a matter of faith, and that such a thing is to be beleaved. It is well you say that I hold me here. But then you infer that the Pope can doe no more then other Bishops; and Peters primacie will be no more then Pauls which you prove 1. Cor. 4, 1. So let a man esteeme us as the Ministers of Christ, & the dispensers of the mysteries of God: I answer they be all alike in power of order but not of jurisdiction, and in a iudiciall determination to settle controversies in the Church of God: which appeareth in that in the council of Chalcedon that had determined the matter controverted, and 630. Bishops having subscribed, the Popes Legates being also present in that Councell having defined and judged with the rest, what needed then a solemne ratification by the Popes own letters to confirm the Councell, but that the Emperoz and other Bishops did acknowledg a soveraigne power above all other particular Bishops. See Leo epistle 61. et in epist: ad Martianum Imperatorem 59. where he saies Constitutionibus synodalibus &c. Unto the constitution of the Councell which hath pleased me both for the confirmation of the catholick faith, and for the condemnation of the hereticks I have added my verdict. And this verdict or sentence was not a bare consent, but a iudiciall confirmation, and ratification of the Councell, appeareth out of his letters sent the self same time unto the Emperess Pulcheria saying, Whereas the most godly Emperoz hath willed me to direct my letters to the Bishops present at the Councell of Chalcedon, quibus quæ illic de fidei sunt regula definita firmarem, by which I should confirm such things as have bene there defined touching the rule of faith I have gladly fulfilled his request.

70. And he addeth this reason immediatly; Ne fallax cujusdam simulatio sententiam meā vellet habere incertam, To the intent that no man by any deceitfull dissembling may take my verdict or sentence herein uncertaine, To the intent that no man by any deceitful dissembling may take my sentence or verdict herein uncertaine.

71. So also the Affricane Bishops having discussed the heresie of Pelagius and Celestinus sent their definition therein to the See Apostolicke to be confirmed by Silvester, and the Councell of Constantinople

Constantinople by Damasus & the Council of Ephesus by Celestinus. Both not all this M. H. N. prove to you that the prerogatives of the Pope in defining and ratifying any thing is above all other Bishops, which privileges all ages would not have given, but that they did see as S. Peter had primacie over the other Apostles, so his successor must have over other Bishops.

Diverse
Councils
confirmed
by Popes.

72. And to shewe this I will follow the thread of your matter, & not the manner of your discourse that in the interim is farced up with fowle mouthed slanders (as I shall touch anone). The next page you begin to examine that of the 15. of the Acts of the Apostles alleged by me as a congruencie to argue S. Peters primacie, v. 7. Peter rose up, showing thereby that he was head of the Church. Where first you show your wilful fraude, in that you would have me gather his superiortie by his bare rising up. Where I gathered rather by the due circumstances that passed there in that place. For the text saies, when there was made a great disputation Peter rising up sayd to them, you know that of old dayes God amongst us chose that the Gentils by my mouth should heare the word of the Gospel and beleve. In which chapter first we may note by the way verse 6. that the Apostles and auncients assembled to consider of this word, which place confutes your proceedings that would have all men to give their voice and to be present in Council, which is the place of the Apostles and auncients, and not of many others though holie men that were at Jerusalem, according to that of Deut. 17. Malach. 2. Agge 1, 2. Luc. 10. 16. where the sentence of the Priest is sayd to setle that which is hard difficult & doubtful; must keep the law, must be heard as God.

Act. 15. 2-
gainst M. H.
A.

73. 2. I note the 7. verse that when there was made a great disputation each partie producing his reasons, and arguments for their assertion. S. Peter rising up and speaking by his authoritie composed that great disputation, that is settled the height of their difference which argues superiortie. For what decorum or manners were it, if two Doctors of like authoritie disputing, the third of the same or of lesse authoritie as Calvin would have, should stop the current of their disputation, when it touched the point of the difficultie, when there was a great disputation, when their reasons as the text doth not obscurely note were in æqui libro unsettled, when there was made a great disputation. So that we see it is a signe of great authoritie to speak so first as to interrupt the great disputation to prefixe an end, to firme a definition to the proposed question.

Note.

74. As for that which you object out of the 13. and 19. verse from that of S. James giving sentence from the scriptures shewes that out of your partial affection you would be content to give with Calvin primacie to S. James so to derogate from St. Peters and the Popes authoritie. Where nothing else can be inferred out of S. James but that which S. Hierome epist. 12. inter epistolas Aug: infers, & that which is implied in the 12. verse et tacuit omnis multitudo, and

The 19, v.
examined.

S. Hieron: all the multitude held their peace showing thereby the power of his decision, and that as Saint Hier: inferrs S. James and all the Apostles did passe. Who wil not then acknowledge a general authoritie in him that with his sentence composeth different iussrages and motives.

Also v. 15. 16. A. 15. 75. That which S. James speakes verse 15. and 16. is nothing else but a confirmation or an explication of S. Peters sentence. First he approves S. Peters vocation mentioned by S. Peter, by the testimonies of the Prophets, and nextly he doth as to win the goodwill of the Judaizing Christians moderate that sence of S. Peter, that would have all legal ceremonies removed; that so they might take that speech better at his hands then at S. Peters, S. James being their Bishop of Hierusalem he expounds that which he thought most convenient to be done: And the whole Council and not onely Saint James promulgates & determines that decree. So that we see the definition of the principal question is onely S. Peters and the principal Council to the settling of the busyness to each parties liking is onely S. James.

The reason why S. James did speak.

76 But presently after to signifie his willingness to say something, he objects that Peters sitting still would rather argue authority the his rising up: To which I answer that admitting most true it were his sitting doth argue his authority as well as his rising up: and S. Peters iudiciall and attentive hearing the debating of the question till there was a great disputation, and then being noted to begin to rise that is rising the heat of disputation coming to head, and the disputers vehemencie requiring a period, that he beganne then to rise argue preheminencie of authority. And it is not sayd that he did speak these words risen, but when he was rising: what have you then concluded.

S. Peter did not speak risen but rising.

77. But on goes our subtil disputer to prosecute his great doubt, and argues out of the 5. of the Acts 34. where Gamaliel is sayd to rise up in the council of the Jewes v. 34. But here he conceals what the Church distinguisheth calling him a Doctor of the Lawe and so signifying that it was his office as Doctors that be Cardinals doe in the Popes conclavi to examine matters by way of argument, and not to determine and define; then he conceals the immediate cause of his rising up including a farr inferior office then that of the head, v. 35. to commaund the men to be put forth & onely a while to signifie that he spake rather like a freind then like a iudge. And that Gamaliel did secretly favour the Apostles then, the very wordes of the text teacheth and notes how your doctrine not grounded on God and reasons as yours shall come to ruine, he bids them take heed what they mean to doe with these men, showing that Theudas and foure hundred men, Judas and his companie that followed all perished: and here inferring that they should leave to persecute them. For if their work were not of God, of it self it would come to ruin, as all o the

Why Gamaliel rose up.

Gamaliel spoke rather as a freind then as a iudge.

ther heresies and sects have and shall, so that we see the text cited by you is the pronouncer of your own ruin.

78. And that Gamaliels sentence was rather a favorable persuasion than a cheif Judges resolution appeares that howsoever he was a polittike statesman, yet he was a secret favourer of the Apostles and their preaching. For he did procure S. Stephens burial 20. myles from Jerusalem as B: Lucianus Martyr notes in the invention of the bodie of S. Stephen. Also he receiveth and nourisheth Nicodemus when he was spoiled and expelled by the Jewes, & buried him there by S. Stephen as B: Lucianus testifieth.

Gamaliel did use rather a favorable persuasion than a definitive sentence.

79. And that which you bring out of the 17. of the Acts 16. rather hinders then furthers your purpose, since we may gather that as S. Paul being intreated by the princes of the synagogue verse 15 to preach, took upon himself without any more to doe, rising up and with his hand beckening for silence, shewes there that he was the cheife preacher; so S. Peter rising and composing their controversie shewes that in that kind he was the cheefe. So that we see we have woben the webbe to intangle flies of your own kind.

Act. 17, 16. makes against him.

80. That which you bring before out of the 2. of Peter v. 20 cited by me thus, No prophetic is made by privat interpretation, you call but doe not prove it a bastard phrase, showing that such ill besetting termes proceedes from a bad conscience. Your glosse Ephes. 4, 4. Rom. 12, 4. 1 Cor. 12, 4. v. 8, 9. urges against your selfe. For though there is the very self same soule in the head and foot, and in each part, yet it worketh otherwise in the head then in the foot; as the spirit in the cheefe of his Church, then his members; so as it is the office of the head to direct busyness, and not of the foot, so it belongs unto the head of the church and not to every particular craftsman to interpret scriptures; and verse 21 the self same doctrine is explicated in that it is sayd, For not by mans will was prophetic brought at any tyme, but the holy men of God spake inspired by the Holy Ghost, showing that the self same spirit wherewith they were writte and resident in the church must interpret scripture. And that you ought not to condemne (as you doe) the unfoyme consent of all the fathers of all ages and nations. Thus dooth Mr. B. as a boie hoodwinked at blindman buffe belabour himself and his own fellowes in stead of his adversaries.

His similitude against himself.

81. And that which I bring for congruencie for the primacie of S. Peter Act 15 ver: 7. where he would gather that if the Gentiles were chosen by his mouth to heare the gospel that he was chosen also to preach unto them: his inference is nothing to the purpose since we graunt the Popes primacie is from God and not of the election of men.

82. I graunt that Pope Stephen the 7. called Stephen 6 did reboke many decrees (which yet are not definitions of Pope For Stephen mosus in the peare 89. But this argues onely a violence in fact, and examined.

The Hist: of Pope Stephen examined. not

not an error in doctrine, and faith. And hence I inferre that it argues an essential assistance of the holy Ghost that could mainteyn his church though in the hand of the bad, water the garde of the church through stonie water pipes, make his arke of Noe to floate though in the tempestuous flood Genes. 7, 8. mainteyn his church against hell gates. But all that can be opposed herein doth not prove that the Pope Stephen did this as the head of the church, but out of the violence of his private spirit, which appears in that Sigebertus notes that all that were with him reclaimed from that violent proceeding. And in the Councel he did approve onely of his fact, being flattered by factious Cardinals Sergius Benedictus & Martinus.

Pope Formosus witnessed for a holy man

83. Note also that at this unaccustomed course of the Pope the corporall church of Lateran fel down, and the Images of the church where Pope Formosus body was intombed did salute Formosus as Luitprandus lib. 1. c. 8. witnesseth. And though I graunt that Pope Stephen was a wicked man in the course of his private spirit, yet we may see the great respect that Fulco the Arch B: of Rheims did humble and submissively salute him, which was not in regard of his particular defects but as he was head of the church. In which respect S. Iohn the 9. that condemneth him and his complices, yet calles him Pope of happie memorie. All which motives makes a strong argument for us, that since of so many Popes so few could be taxed (though most of them unjustly of our adversaries) yet for all the wickednes of some God hath still preserved the unitie of faith; that although all the other sees have had many hereticks that have governed. Yet the sea of Rome had never any that by his definitive sentence did define heresie. And we have read of an Arrian Bishop promoted to the see of Rome that he might defend Arrianism, yet he being elected to that sea he did condemne that heresie.

84. The Canonists that you cite, as to extend the power of the Pope above the lawe of God; no doubt are falsly understood or cited; But to disprove them in each particular I cannot, in that I am not so wel read in the canon lawe; and if I were I am in prison, and have not commoditie of booke, and to send for 10. or 12. great volumes to look 3 or 4 places that I assure me are either falsly alleaged or injuriously applied, will not quit cost, especially since I convince you of one especial untruth hereafter where you say the Canonists call and esteeme the Pope our Lord God the Pope.

85. But disfurnished of booke as I am I thought good to let the author to the protestant pulpit babell, that hath no doubt scene & pondered the decretalls answer you, that on credit of some crackt & cracking Crasshaw that ingrosses such bables for whole sale, whose citation or such like you are glad to retale.

Decret. 40, examined.

86 For that which the author cites out of Decret 40. in appendice ad c. 6. The wordes of our Countreyman Boniface, famous for sanctitie of life and justly called the Apostle of Germanie. Where he sets

setts down rather a historie then a decree of doctrine, a matter of fact rather then a doctrinall definition. True it is he saies men rather sought instruction from the mouth of the Bishops then from mouth of holy scriptures, and tradition. Yet to show how farr he was from flatterie, he shewes that as the Pope may doe most good, so he is eternally scourged with the Diuill himself, if he draw by his exaple others into hell. So that wee see he shewes rather what was done the what should be done. As if a mā should say such a mā is his Master, it followes not that he should approve the unnaturall mastership. Bea S. Boniface was so farr from preferring the Pope before God, that in the self same canon he teacheth the contrarie in eadem appendice ad cap. 6. dist. 40. Where he affirmes Christianitie both depend of the Pope in secundo loco post Deū in the second place after God.

Boniface
no flatter-
er of the
Pope.

ad c. 6. di-
stinct. 40.

87. And whereas Decretum distinct. 19. c. 6. where it is sayd that the decretalls are numbred amongst canonicall scriptures; that is to be understood in regard of the canonicall writings of the Councils, and not in regard of canonicall writings of the scriptures, in which sense both the begining, bodie, and end of the book shewes that Christian speaketh.

88. As for that M. D. N. writes that the Pope can dispence against the lawe of nature, you must know that things may be prohibited by the lawe of nature after a threefold manner. First when there is a prohibition of a thing intrinsecall ill in it self, and that by no circumstance it may be made good, as to hate God or to lie; and this is indispensible to the Pope. 2. Other things are intrinsecall ill and prohibited till some matter or circumstance be changed, as to steal in extreame necessitie, or to kill and execute by publick authoritie; and in these the Pope can dispence according to the cessatio of the matter or mutation of the circumstance: 3. Things in their nature may be commonly ill, yet for the publick good there may be given some dispensation, and so the Pope dooth dispense in mariages: if you would have satisfaction to what accruing doubt soever therein read, Sanchez de Matrimonio.

How the P.
dispenseth
against the
law of na-
ture in form
sense.

My third Argument as I remember was this. That which hath still been a rule to them that have erred, cannot be a certain rule to direct all in faith: But the scripture interpreted by the privat spirit (as every one pretends given from God) hath led many into dangerous & most horrible errors, so the scriptures though directed by the private spirits interpretation cannot be a rule of faith. My major is most certaine. My Minor is also certainly known, since there was never yet any heresie so absurd or monstrous, that did not pretend to use for his weapon cited places of scripture, and their collations as the Arrians, Pelagians, Semi-pelagians, Lutherans & Calvinists, so that private spirits interpretation cannot be a certain rule.

89.
My third
Argument.

rule to all.

M. H. A.
contented
to be drie
beaten.

The uni-
form con-
sent of the
church
may easilie
distinguish
whether
scriptures
be racked.

Many
things
beleevd
not expref-
sed in
the writ-
ten word
or deduced
thence.

That
which is an
adequate
rule of
faith must
distinguish
what here
he saith.

90 To this Argument you saie I have put to much strength, but you say I have not whet the edge. All that you can bring against me is that you saie you can retort it on the private spirit of the Popes determinations and definitions: but you can not denie but that the church hath moze promises, and so consequently her visible head as I shall prove. And so I see howsoever you would not be cut with the edge, you care not much to admit a soze bruise by the blowes. And it is the greatest disgrace a man can have still to be dyie beaten as you confesse you are and are sure to be; But for your virtuall retorsion I shall actually answer you in his due place.

91. That you object out of the 1. Cor. 11, 19. Act. 15. 1, 2. Act. 15, 15, 16. etc. proves rather that there must be one visible supreme judge to decide controversies. As for your calumniationes they are most proper to men of your coat, and ranch: and when time, place, and paper will scarce give sufficient vent to our reasons I wonder you should blow abroad these glassy bubbles breathed against the Sea Apostolick. But the best that you can answer is that they will serve your children of Amsterdam to run after. I never return your jests but provoked by you. Where you say that counsels and Fathers may be racked to favour heresie as well as the scriptures I denie that they can be, but that the uniforme and generall consent of the church may easily distinguish them.

92. My Fourth Argument as I take was this.

There be many things we beleve by a divine, and not by a humane act of faith which are not revealed in holy scripture, nor with such evidence deduced out of holy scriptures (if you exempt the authoritie of the church). My antecedent I proved by instances; that we beleve against Helvidius our Ladies perpetuall virginitie; that God the holy Ghost proceeds from God the Father and the sonne as from one beginning; the twelve articles of our beleefe as they lie; the abstaining from strangled meat, baptising of infants, celebration of the Sabaoth on Sunday and not on Satterday, the receiving fasting and kneeling &c. All which I did urge against you. You answer you have sufficient proof of these things that are of faith; but you show neither scripture, or denie them to be beleevd with a divine act of faith, or give reason why we practise other things out of scripture contrarie to the practise of the primitive church.

93. And when I have twice or thrise desired a distinct answer to each particular, you would satisfie me with your marvaile that I would have you enter battaile with the Arrians, Anti-Trinitarians &c. and have you convince them by scriptures. And with great reason I prove I urge this: For since you adventure to assigne an adequate rule of faith; you are bound to show me how this rule of yours is able to mainteyne it self against whosoever, and to distinguish truth from falshood, as I offer to doe by my assigned rule: So that

that this is not to put on foot new questions, but it is properly to
passe the footing of our cheife questions answer.

94. You proceed and would have me to mainteyne Tradition to
be the totall and not the partial rule of faith together with the writ-
ten word of God. Hence you inferre that I graunt some word of
God without tradition to be knowen. I answer the word of
God as it is extrinsecall the word of God and to be knowen of vs
depends of tradition, and the authoritie of the church. Though in-
trinsecallie and in it self it is the word of God though it be knowen
to none; so that you may see in what sense I make tradition to be the
rule of faith, and apostolicall tradition also I affirme to be also the
word of God though unwritten.

Intrinsecal
lie the
word of
God is so
of it self:
but to bee
known of
us it de-
pends of
the traditi-
on of the
Church.

95. Here make you a long digression, and you show what acts
kept by tradition are to be kept, and to be remembred to children, &
after ages; as you say to see the destruction of Rome, but we knowe
certainly the opposers by their oppositiō, will worke themselves their
destruction, and confusion of their Babylon. And we know that
Balaam in stead of cursing Gods people did blesse them. John for
was pour Nabucodonosor turned so out to grasse that he durst not
come neare the wall (by reason of a deep mellancholie apprehension
for feare of being crased like an vrinall.) As for the spanish Armadoe
whatsoever the Spaniards intended to doe here in England, our
Countreymen did performe much at Calles, howsoever they did speed
at Lisbonne before. I answer onely this, God and St. George for
my religion, King, and Countreymen. I would doe that which be-
fitted a good subject, but these pour instances are malicious and o-
dious.

96. To that plaine place 2. Thes. 2. v. 15. Therefore brethren
stand and hold the traditions which you have learned whether it be by
word of mouth or by epistle. This place is so plaine that S. Chry-
sost: affirms S. Paul hercin to have meant of unwritten traditions,
that Doct. Whitaker saies his speech is herein verp unworthyp so
holp a father. And that which you bring out of S. Chrysostom a-
gainst me, shewes that all sufficient pceptys of manners and good
life are set down in scripture. That which you bring out of the 26.
of the Acts 22, we say that in tradition nothing is spoken besides
that is contrarie to the Apostles speeches. As for that which you
bring the 1. of the Cor. 14, 37. is nothing to the purpose. For we doe
not deny but those things that are written are true. But if you
would have more plain places of scripture in defense of tradition, see
the 15. of the Acts 41. Where he in confirming of the church com-
mands them to keep the precepts of the Apostles, and what pceptys S.
Paul meanes he explaines himself chap. 16. v. 4. He delivered unto
them to keep the decrees that were decreed of the Apostles, and aunc-
ients that were at Hierusalem, which deliverie without question were
by word of mouth, what these decrees were it is uncertain by scrip-
ture

THE
FOURTH
PART.

ture, though they may be kept by the help of tradition.
98. The fourth thing that I am to show is to prove how you walk in a vicious circle, proving the selfe same by the selfe same, as the authoritie of the scripture by your private spirit, and your private spirit by the authoritie of the scripture, by which manner of proof you may prove any thing.

99 For first and foremost you doe not distinguish what are scriptures and what are not, by the authoritie of the church. For so you should admit of all that she dooth receive, and if ye reject any thing that she hath doubted of you should as well as you refuse those bookes called Deuterocanonici of the old Testament, you should as well reject those Deuterocanonici of the new testament as the epistle to the Hebrewes, Judas epistle and the Apocalypse, but the touch of your triall is the private spirit, and the unction not of the holy Ghost, but of an addle head, and a self conceipted phancie.

Mr. H. A. 100. And that you like a blind baird walk in this round though you may apprehend you have gone many a mile; and to show that you have confired your selfe in the selfe same circle I prove.

Ioh. 15. 16.

Ioh. 16. 14.

Ioh. 3. 9. 11

101. For first I aske how you know the scripture of the Prophets and Apostles is Gods word; you answer the spirit of God, the testification and witness of the spirit, the anointing of the spirit doe testify to you that they are written by God. But then againe I demand how you prove that you have that spirit of God this spirituall anointing.

Here it is
proved
that he
doth pte-
re principi-
um.

You answ. what man knoweth what is in him but the spirit of God that is in him 1. Cor. 2. He answers again that he can make no proof of that to another that is onely known to himself; & againe no man knoweth how the wind bloweth, or knowes how the bones do grow in the wombe of a woman, Eccles. 11. 5. it is the spirit that testifies 1. Ioh. 5. 6. So that we see you prove the scripture by your private spirit, and your spirituall anointing, and you prove you have this spirit by the scripture. As if a child should prove he were no bastard, in that his mother saies so, and she likewise prove that she her selfe were honest in that he saies so: Or prove the Church of Amsterdam to be a true church, in that the Amsterdamian spirit interpreting the scripture saies so. And that the Amsterdamian spirit is a true spirit, in that the Amsterdamian spirit saies so. So I demand of you how you doe know the scripture to be Gods word, you answer out of the testification of the holy ghost; And how you know the internal testification is from God, you answer likewise out of the scripture interpreted by the Spirit. My sheep heares my voice, and how doe you know how it is the scripture? You answer by the testification of the inward spirit, so that we see your discourses like puppets have their motion from one string, & speak by the mouth of the same interpreter.

Mr H. A.
walkes in a
circle.

Jo. 10. 27.

His dis-
course is
unprofita-
ble.

102. But now to show the falshood and unprofitableness of your circular discourses, I demand what you hold the testification of the inward spirit to be. For you must hold that it proceeds from God,

as well as your inward habit or act of faith: and then againe I aske Mr H.A. resolution whether you be certaine by the certaintie of faith that you have this inward act of faith that you have the testification of the spirit. Then circular, I argue this certitude must proceed from an other testification, and fruitless & that from another, and the other from another, so wee shall runne endlesse headles in infinitum.

103. Besides I aske whether that testification of the spirit, since it can not have his residence in the will, being a certaine perswasion or speech of God belonging to the understanding; and so it must be a certain notice or cognitiō. If it be obscure I aske how it is distinguished from faith: if it be clear & evident how is it to be distinguished from the knowledg or vision of a thing; so that wee see you affirme a thing that in deed you doe not understand what it is. He cannot tell what this inward testification is.

104. But before I gathered your mind when you said the scriptures of themselves are so cleare that by themselves they appeare for scriptures, so that you seeme to resolve that which you beleeve in to the holie scriptures and the formal reason why you beleeve it into the testification or perswasion of the spirit, yet this also you doe not hold to alwayes. For other times you resolve both the one and the other into the testification of the inward spirit with you most often, which shewes your great inconstancie grounded on feare. Mr H.A. resolution uncertain.

105. But admitting that you had onely sayd things to be beleeved, or fides externa were to be resolved into the scripture onely. Yet so you should admit of as great an absurditie. For so you should say the gospel of S. Mathew, or the whole scripture taken totally together are not canonical and authentick, nor that Mr. D. Answ: is predestinated or that his sinns are remitted. All which I prove. For nothing he is to beleeve, for which he hath not the expresse word of God. But none of these are expresse in the word of God. If he will say he will gather these by necessarie consequence; his adversaries may oppose him, and he can show no certaintie; If he lie unto the inward testification of the spirit the I infer that the things to be beleeved are not to be resolved into the scriptures alone. So Mr. D. A. eats his own word though without one graine of salt or pretence of reason. Yet to show this a little more plaine I reason thus. Is the scripture the word of God? you answer it is, and that without all question; But I demaund how you know it is the word of God; if you answer by the testification of your inward spirit, you ride your first circuit; If you say it appeares by it self, this is not so plaine since most parts and parcels of scripture have bene doubted of and that by schollers. Yet admit affirms the scripture were so cleare a light by it self, yet you cannot avoid as whole scripture great a difficultie. For I aske whether you will prove the whole scripture by the whole, and then every one will see you lie for refuge to be scripture whether which you ought to defend. If you say that the whole scripture is proved by some particular parcell of scripture, you are bound to show me that which you can never performe, viz. that any part of

Many absurdities
sequels of
his doctrine

No parcel
of scripture
affirms the
whole scrip-
ture
to be scrip-
ture.

of scripture dooth affirme the whole scripture and every part and parcel thereof to be scripture.

What
should au-
thorise that
scripture
that should
give authen-
ticke to
all the rest.

By his opi-
nion Gods
providēce
is weakned

Whether
the holie
fathers had
this spirit
or not,
makes a-
gainst him.

That the
auncient
fathers had
this spirit.

Mr H. A.
places of
scripture
retorted
on himself.

His spirit
not Aposto-
licall.

106. And if I should graunt you this, yet another absurditie at the suit of reason hath arrested you. For by what will you trie that particular parcel of scripture that so authoriseth al the rest to be scripture? Thus you see in defending your private spiritt you have undergone the labours of Hercules, the difficulties arising as Hydras heades two for one as one is dissolved.

107. Besides this opinion of theirs doth not onely lead a man into these endlesse windings, but it makes against common sense, that God should leave his holie scriptures so carelesse, at six and sevens untied that every heretick might challenge to himself to be taught from God, so that he might reject the authoritie of all the Fathers, which could not chuse but pisse up men with pride.

108. Against which men I reason thus, Either the holie fathers had this spirit of God or else they had not. If they had (as surely they should have if Mr H. A. did not scornefully prefer them before him) then they infallible were instructed by his spirit in matters of faith, why are their authorities rejected by Mr Henry Aynsworth as earth and ashes? If they had not, then this spirit is a new and so not a true spiritt, since it differs from that spirit that ruled the auncient fathers many whereof were the Apostles schollers.

109. But that the holy Fathers had this spirit I prove, since you cannot deny, but that they were of the elect & the sonnes of God, but they can not be of the elect and of the sonnes of God without his spirit John 10, 27. My sheep heare my voice 6. Joh. 45. erunt omnes docibiles Dei. 1. Joh. 2, 27. You have no need that any teach you of ought. And here by better reason the places that you cited before for the proving of your private spirit, return on your own head Joh. 14. 17. vers. 26. Joh. 15, 26. John 16. 14. Rom. 8, 9. 1. Joh. 2, 27. Joh. 3, 9. v. 11. & 8. Joh. 1, 5. 1. John 4, 1. there is no triall of the spirits, then to trie whether it be of God, but these mens spirit were of God since they were of the elect: And if you prescribe the tree of the spirit by the fruit Gal. 5, 22, 25, these mens virtues, learning, pietie (as you confesse) are to be preferred before your self.

109. Again I will not onely prove your spirit to be dissonant from the holie fathers, but that it is not Apostolical; For if the Apostles had been inspired with this spirit every one had enjoyed it, so that by himself without the help of another he could have distinguished of truth from falsehood, what needed then a Council to be held at Hierusalem, since every one could sufficiently distinguish of this truth.

110. And to show further how your spirit is encompassed with difficulties I argue thus: This spirits testification is ever infallible or not. If it doe deceive them it is not of God; If it be still infallible how can there come such various controversies in the Church of God.

111. If you answer this is ever infallible when it agrees with the

the word of God to which it is to be compared. But then I argue if this spirit doth never testifie but when it is read, what will they doe then if they were to dispute with a Turke, if he should deny the whole Bible, or about a controversie of the whole Bible whether it be Canonical or noe

His answ.
pretended

But admit that the testification of the spirit were onely to be tried by the written word of God; How comes it then that the Lutherans and Calvinists are at such an unreconcilable dissent in comparing the scriptures, This is my body, and this is my blood, by their private spirits interpretation; every one contends to have this spirit, to have the true sense of the word. How will you then be able to settle these variances by the bare word to the liking of both.

112. And to answer the places that you doe or may be produced for the mainteyning of the privat spirit, I will give generall grounds to answer all, answering some in particular. First then to that of John 10, 27. My sheep heare my voice; you must mark what sheep he meanes, viz. the sheep that he committed to S. Peter as Pastor, John 21, 17. feed my sheep. And not content with this he shewes how these sheep should hear his voice Luc. 10. 6. He that heares you hears me, and he that contemns you contemns me. The other place is of Esai the Prophet 54. 13. I will give all my sound learned ear, Jer. 31. 34. Hereafter the man shall not teach his neighbour all shall know me from the least to the greatest Joh. 6. 45. out of which and such like places they falsly gather they have testification of the spirit.

General
groundes
refelling
the private
spirits
proofs

113. But these men abuse scripture drawing it to their own sence; For these places and the like doth not prove that which they seeke, but onely show a threefold difference between the old testament and the new. First in that the Prophets did teach in the old testamēt but Christ Jesus himsef did teach in the new. Heb. 1. 1. Where our Saviour is said to have spoke to the fathers in the Prophets but to us in his Son: 2. Moses and the Prophets did propound to the people what they were to beleve, but Christ Jesus by his inward grace given them did help them to beleve, he not onely teaching them by his voice, but also helping them by his grace. 3. that Moses and the Prophets did preach Christ onely to the Jewes, but Christ, and his Apostles to all nations Mat. 10. 18. in omnem terram exivit sonus eorum, so that interpreting what places soever you have or shal produce for the establisshing of this privat spirit shall easily be answered by referring them to these places.

A threefold
difference
between
the old and
new
testament

THE 5. PART

114. That I am to prove is to defend our Catholike opinion from such an idle prooffe or circular resolution of our faith. The which that I may better performe, some comon grounds are to be handled before that being presupposed the difficults that oppose our opinion may be the better cleared.

The Ca-
tholike
pinion
defended
from such
a idle
prooffe.

115. First then we must presuppose that since every Heathen or

Q 3.

Jew

A general
doctrine
first to be
presuppo-
sed.

Jew doth know by the light of nature that there is one God the au-
thor of all things, and that wee are created to serve and honoz him,
and that God is the rewarder of vertue and punisher of vice. And
since by discourse he may naturallv reach vnto this, that although it
was most free for God to create any thing or to will any thing ad
extra, yet supposing that he hath created and so if not necessarily yet
infallible by the excessive propension of his goodnesse, he doth pro-
pose to men the best and fittest meanes for his honoz and diuine ser-
vice. And since the monarchicall government is best as appeareth
by necessary subordination of creatures, elements, nations, causes,
beasts vnto one supreme Mr. spring of all: So since God having cre-
ated man would be worshipped of him; It is most readie to any
mans discourse that he hath ordained one vniform kind of church or
service to al people. The which as it cannot chuse but seem most pro-
bable to a man throug the great conuenience and congruitie. Yet if
we shall suppose that the multiplicite of religious and ceremonious
seruices should as contradictories or contraries thwart one another, &
so their supreme end. It would necessarily be gathered out of the co-
mpass of any reasonable reaching brain, that al these religions were not
instituted of God and that euerie man was bound to weigh & pon-
der the motives, and to see which religion had greater credibilitie.

116. 2. This being presupposed I will prove that our Romaine
Catholike church compared with what religions soever of the Hea-
thens, ceremonial of the Jewes, heresies, and sects of Christians,
is to be preferred in any reasonable mans judgment before any of
them. Since I will prove that the motives of our religion are of
evident credibilitie:

117.
The mo-
tives of
our religio
of evident
credibility.

3. I am to prove that the motives of our Catholick religion are
to be and are of most evident credibilitie, whether they be taken
by themselves, or whether they be paralleled with the doctrine of the
Gentile, Jewe, or heretick, and the motives of our religion must
be of evident credibilitie, appeareth out of the Psal. 92. Testimonia
tua credibilia facta sunt nimis. Heb. 2. the preaching of the Apostles
is said to be confirmed by signes, and myracles; 2. if there were
not motives of evident credibilitie, no man prudently should be thought
to assent vnto faith.

The author
of our reli-
gion the
first mo-
tive.

118. And that the motives of our religion are of evident credibi-
lity appeareth in the particular relation of them.

119. The first motive of our religion is from the author of our
religion who to have been is as certaine as that Alexander or Ari-
stotle was. And that our Saviour did not teach false things of igno-
rance, or mallice appeareth by his doctrine preaching and his vir-
tues and power prophesied by the Prophets, and by the Sibyllas
by the silence of oracles, of whom S. Iohn Baptist honouret so by
the very Jewes for sanctitie of life doth give such testimonie of; who
the Apostles also did testifie, and not of ignorance since they preach
those

those things they sawe; nor of mallice, or gaine, since they preached without any hope of temporal commoditie, or preferment, they being condemned and despised of all. And it appeares out of Iosephus lib. 18. Antiquitarum, and by Tertullian libro contra Celsum, and Porphyrius where it is sayd De os gentium etc. The Gods of the Gentiles pronounced Christ to bee wise and godly.

120. The second Argument and motive of evident creditie is taken out of particular prophecies concerning our Saviour; which motive Iustinus in his Qbus Orthodoxos q. 2. et 146. Tertull. in Apoll. c. 10. D. Chrysost. 18. in Iohannem. D. Aug. 1. De consensu Evangelico c. 28. usque ad finem. Also the prophecies of our Saviour, propagation of the Church, conversion of Gentiles, persecutions of Christians are daily seen to be fulfilled.

121. Hetherto all Christians may vsurpe these motives as their own: But when those that they shall seek to perswade shall aske of them what the essentiall pointes of their religion are without which it cannot stand: If they be demaunded which of the Apostles scholars did teach these points of doctrine that they boast they teach, and say they have received different from the Romane Catholicks grounds. Where their church hath lurched this thousand five hundred yeares. Whie none of the auncient Fathers writings are for them; no histories the records of time; whether their nation was first converted to their religion, here they are gravell'd and can vse no other or further motive, which hath been the reason why yet never any nation to this day hath been converted to their religion. To these and other questions of the self same nature M^r H. A. durst not and yet dares not answer I or no, though ther be 13. in number and of great moment set downe in my last letter.

122. But here our Church can goe forward with her third motive of most evident creditie, which is fetcht from the antiquitie of our religion, and doctrine; Which Argument S. August. contra epistolam Fausta: Manich. vseth. Iustinus also in adhortatio ad Gentiles, Last. lib. 2. Divinarum institut: c. 14. Cyrillus Alexand. contra Iul: Aug. 18. de civit. Dei c. 18. Iosephus the record of our antiquitie libro 1. contra Apionem shewes that it exceeds all prophane monuments. Iustin: Apolog: 2. Tertull. Apolog. c. 19. et alij. And if wee understand of Christ Jesus and the Apostles doctrine, it appeares by the perpetual succession of Bishops from S. Peters chaire, which Argument Irenaeus lib. 3. c. 3. Tertull. De praescript. c. 6. et Hieron: contra Lucifer: versus finem vseth to prove our church to be the most ancient, true, and Apostolical church.

123. Which antiquitie also doth appeare out of the name Catholike which wee have still retayned though our adversaries have laboured what in them lieth to deface that name, so the Montanists called

This argument S. Chrysost: orat. 2, et 3. contra Iucros, et D. Augustin lib. de catechizandis rudibus.

The second motive.

The third motive antiquitie.

Our Antiquitie included in the name Catholick.

Beza in prefatione novi testa. printed 1565. calls the name catholick a vaine word; Humfrei in vita Iuelli a vaine terme pag 113. Surticif in his challenge pag 1. fruitless name: the like did Gaudentius as appeareth out of S. Aug. lib. 2. contra Gaud. c. 25.

Muscul: in his preface locorum commu: for catholick church in the creed reade christian church.

called Catholicks Psychias that is animals in that they refused to observe their three fasts; and the Calvinists termes vs Papists; But al in vaine. For no sooner can a man aske where a catholick dwells, but presently they will direct them to some of vs, which argument S. Aug. vseth.

124 Our 4. Argument may be the sanctitie of our doctrine, teaching most congruous to reason, and so behooful in respect of God, our neighbour and our selfs, as appeareth by our fasts, religious bowes of Priests, so that all is conformable to that of the Psal. 18. his law is

an immaculate law converting soules.

5 Motive

125 The first motive is out of the admirable and divine manner of promulgating our faith both in the Apostles times and in their Apostolicall followers, that our faith should be first established by poore fishermen; 2 in that the things they preached wet against mens wil and against the haire of humane inclination. 3. In that they did persuade men to this religion not with hope of privat lucre or styles of honoz, but by counselling of a perfect resignatio of our wils to God in all things. 4. In that by the efficacie of this their doctrine most potent eloquent and learned men have been converted, according to that the 1 Cor. 2. Be brethren our vocation qua non multi sapientes, which Argument Justinus Apolog: 2. Christ. homil. 34. in Math. Aug. 22. de civit: dei. c. 5. Damasc. 4. de fide c. 4. vseth.

6 Motive

the power
of myra-
cles

126. The 6. Motive is that since God and his servants have been ever manifested from deluders, and imposters by true miracles doon to the proffit of man, and not for ostentation as appeareth in the conflict of Moses and Aaron with Pharoes Magi Ero. S. Elias with Baals Prophets: B. S. Peter with Simon Magus as Egesippus relates. Of Eugenius the Catholick Bpshoy with Cittola the Arian Bpshoy as Greg. Turonensis witnesseth lib. 3. Dist. c. 3. The which success hath animated our Catholicks to vize the Gentiles to the triall of their religion by true miracles as Arnobius lib. 1. et Tertull. apolog. lib. 23. And S. Ioh. 5. our Saviour affirms that the works he did, gave a greater testimonie of him, then the testimonie of S. John Baptist; and Ioh 8. We know that thou comes from God. And Erodi 4. Whereas Moses objected that the people would not heare him, he gave him the power of miracles. And as our Saviour vseth this Argument Ioh. 10. If you will not beleve me &c. So S. Chrysost. homil. 3 in 2 Cor. Tertul. in apologet. c. 17. Arnobius lib. 1. vseth the like.

7 Motive

127 The seventh motive which S. Chrysost. vseth homel 26 in Mar. D. Hier. c. 9. in Mat. Last. lib. 3. institut. divinarum c. 23: is taken from the efficacie of our doctrine that did stopp the mouthes of the

of the idols, and hath resisted heresies of all ages: see Ruff. lib. 10. c. 10. et. Victorem lib. 1. de persecut. Vandal; And those that were sent of the Jewes did acknowledge this motive Joh. 7. Never any man spoke like this man.

128. The 8. motive is the great constantie of our religion that hath flourished by the persecutiō of the Gentils, & of hereticks whereas so many great opposers hereticks have buried themselves & their names in oblivion: This Arg: used Gamaliel Act. 5. If this work be not of God it will be dissolved. This argum: Tertullian useth against Scapulā et apolog. c. ultimo et Iustin. in dialog. cum Tryphone. S. Aug. lib. 22. de civitate dei c. 6.

129. The 9. Motive is of the great and constant martyrdom of infinit people that of all nations, sects, and conditions have died for our religion. Just Martyr in his Apolog: ad Senat. Rom. acknowledgeth that he was most moved with this motive, Lact. lib. 1. Iust. c. 13. et 14. which motive must have as all the rest relation to one another. For it is the cause and not the paine that makes a Martyr: and Jo Sanguis Martyrum est semen Christianorum Tertull. apol. c. ultimo.

130. The 10. motive is by the prodigious, brutish and most infortunate death of most of the opposers of our religion: see Medina lib. de certa fide in deum; this Argument Tertullian useth against Scapulā et D. Chrysost. oratione contra Iudæos; It were well Mr. D. Apusworth you would teach your children the truth of these traditions.

131. The 11 Motive is the testimonie given by our adversaries themselves of be. Iosephus lib. 18. antiq: gives testimonie of Christ, the Sybillas, Laetantius lib. 1. c. 5. 6. et 7. Iust. in 2. Apolog: brings the commendations of severall Emperors of Christians; Plinius 10. in Tertull. in Apolog. c. 2. writ an epistle to Trajan the Emperour in commendation of Christians; Protestants say we Catholics bring so many be saved, that the Fathers confessed Papists were veridical holie men, this motive S. Aug. his book de civitate dei saies is of great force to confirme any doctrine. Socrates; lib. 4. c. 17. et Theod. lib. 4. c. ultimo affirms that barbarous nations elected Christians for governours.

132. The 12. Motive is the inward motions inspirations illustrations, and internall consolations that Catholics find in their religion, and spiritual exercises which St. Thomas Aquinas thae well had drunk of that spirituall fountaine; acknowledgeth to be a cheife motive in 2. 2. q. 2. ar. 6.

133. Out of all these I frame my first demonstration of the truth of our Catholic religion against Gentiles, Iudæes, & Hereticks. That doctrine is most evident credible, whose author is of an ineffable veritie, and singular sanctity; who also was prophesied before by many holy men, and containes nothing contrary to the light of nature or repugnant to manners, but contrariwise is a doctrine of great wisdom

The second
Demonstra-
tion

To faith
two judg-
ments re-
quired
Into what
one evident
judgment of
credibility
is to be re-
solved into.

That this
evident judg-
ment is to
be had be-
fore an act
offaith.

wisdom, sanctity integritie and efficacie, which by the infinite pro-
pagation thereof, & by many miracles hath been divinely confirmed,
which hath remained firme and stable against all persecutions of
Gentiles Jewes and Hereticks; For the profession and defence of
which doctrine, infinite men of all sects, ages & conditions, have most
willingly suffered exquisite torments; Whose professors have been most
holp illuminated men. But our humane religion is this, as appear-
eth by a particular induction, go. our religio is most evident credible.

134. The second Demonstration that I make for the confirming
of this former is thus taken out of Gods divine providence he hath
of al our humane actions especiallie touching those actions as touch
the eternall felicitie or honestie of manners, and about the true wor-
ship of himselfe: go it is against his providence that a man directed
by so many prudentiall motives, especiallly since his faith is sufficien-
ly proposed to all to be beleaved. But God hath permitted our Ca-
tholick cause to be warranted by all these most credible motives: go it
is most evident that our religion is from God and most true.

135. These being presupposed it is the part of a prudent man to
assent unto many motives of credibilitie, especiallly having received a
precept of faith and in generall having well pondered them, he is
bound to dispose himselfe unto a pious affection that he may give a
firme consent by the working of the Holy Ghost in particular to that
doctrine and faith warranted by so many evident motives of credibi-
lity.

136. These motives of evident credibilitie being hic et nunc as-
sented unto, here wee come to resolve our principall intended doubt of
the resolution of our faith; presupposing still that the formall motive
of our faith is the first veritie, or authoritie of God obscurely revea-
ling.

137. Now since to faith there concur two judgments, the one evi-
dent of the credibility of the thing to be beleaved, the other an obscure
but a certaine beleefe of the veritie of the thing to be beleaved, so we
see there is a twofold resolution. viz. of the resolution of the evident,
and certaine judgment of credibilitie; and of the second of our judg-
ment certaine but obscure.

138. First then I saie our evident judgment of the credibilitie of the
thing being rather presupposed, then presupposing an act of faith
is resolved onely into these related motives of credibilitie, & into the
foresaid humane inducements as into the formall reason of our be-
leeving.

139. Secondly I saie that everie one according to his capacitie
is to have the foresaid certaine, and evident judgment of credibilitie
before he elicit an act of faith, that prudently he may be indged to
give his assent. So the Samaritanes are said to beleefe for the word
of the Samaritan woman, so the Regulus is said to beleefe for the
recovered health of his sonne. So the Centurion is said to beleefe for
the signes

the signes of the passion of our Saviour. And to this end our Saviour gave power to his disciples of confirming their doctrine by miracles Prædicaverunt &c. They preached our Lord cooperating etc. And S. Aug. lib. 1. ad Simplic. q. 2. demands this quis potest credere nisi aliqua vocatione: et de spiritu et littera c. 34. He affirmes it thus Neq; e. anima rationalis &c. For neither a reasonable soule can beleve with a free will, if there be no vocation or perswasion, for which he should beleve.

140 Thirdly I affirme our certaine yet invident judgment of the truth of the points of our faith to be beleved, & so the assent of our faith if it be as it ought; that is if it be accomodated & proportioned unto the object, & end of our faith as it is necessary unto salvation, both either require a particular motion of the Holy Ghost, or an infused habit of faith, as it appeareth out of the 7. chapter of the Arancianum Conc. and out of the Trident Sess. 6. c. 5. et canone 5. Where it is affirmed, that without Gods preventing grace, and the illumination of the holy Ghost, no man can beleve things reveled as he ought, that is that Gods justifying grace be given him.

141. Fourthly I affirme that this certaine and invident judgment of the truth of our faith into these humaine reasons and motives as into the moving, applying, and impulsive cause, but not as into the formal motive of beleving. And the selfe same judgment is resolved into the supernatural light as into the true efficient cause of that certitude and proportio which it hath with his adequate object and end both being supernatural.

In to what
our cer-
taine in-
vident
judgment
is to be re-
solved into

142 If I be demanded therefore whie I beleve 3. persons and one God, or any other thing. I answer if you aske of me the formal reason whie I assent, I answer, I beleve because God hath revealed it. If I be then asked how I know God hath revealed it. I answer I doe not evidently know this though certainly I know it for the same revelation, and infalible authoritie, which the church of God as an intrinsecal condition or application, applies to me to be beleved.

Whie I
beleve 2.
ny article
of our be-
leeve.

143. But if I be further questioned, since the revelation of God, and the proposing are both obscure and invident, how comes it that I certainly and evidently doe beleve.

Whie I
certainly
and evi-

144. I answer then I returne unto the motives of evident credibilitie that make induce any prudent man to beleve that faith, and that church warranted by so many motives.

Whie I
evidently do
beleve.

145. Neither is here committed any vicious circle between the authority of God & the church; as I have before convinced you in point grounds to commit. For first the authority of God revealing in virtue of which the infallibilitie of the proposition is beleved, and the selfe same infalible proposition in virtue of which we beleve that God saies and reveales, hath two diverse objects. For the object of the infalible proposition is that God reveales, and the object that

That ther
is committed
no circle
herein.
Two di-
verse ob-
jects.

Whie in
our opini-
on ther is
no circle.

Wee are
free from a
circle.

See 150.

God reveales, or of the revelation of God is the veritie beleev'd.

146. 2. I saie in that when out of the authoritie of God revealing is given the formal reason of our beleev'ing; the motive is given by the formal cause. But when out of the infallible proposing of the church, a reason is given whie we beleve the divine revelation. If it be understood aright it is not so be given by a formal cause or motive; but by an intrinsecall and requisite application of the motives whie we beleve, which is doone by the proposing of it by the church, so that ther is no circle ab eodem in idem, secundum idem, which Aristotle onlp cōdemns 1. Post. text. 5. as I have shewed before.

147. Yet to goe one degree further in shewing how we are free in another regard from this mere circular, and fruitless resolution of theirs, I presuppose that then is committed a circle when the selfe same is proved by the selfe same to him that graunteth neither or both equally deny both, or doubteth of both. For proove of which we learne out of Aristotle that we ought to proceed from that which is known to that which is not known: or at least from that which is graunted to that which is not graunted, for so we shall proceed from that which is known after a manner, to that which is not known.

148. Whence I inferre that he should commit this circular discourse that to an Ethnick that equally should denie both scripture and the infallibilitie of the church, should prove that the scripture were of divine authoritie in that the church teacheth vs it; and the church of infallible authoritie in that the scripture teacheth vs it. But to a protestant that admits of most of the scripture, it is no circle to prove the infallibilitie of the church which he denies from the scripture which he admits of: but first you do not give a resolution of your saie; (as I doe) that is powerful against Ethnick or heretick: 2. though wee admit of scripture yet wee cannot be urged therewito by you; that receiuing from the church the scripture, will not beleve all that she proposeth alike to be beleev'd.

149. The foresaid manner of proov is vsuall both in the scriptures and in ancient Fathers. The Pharisees did admit of Moses, and denie Christ. Therfore our Saviour convinced them with these words Joh. 5. 46. If you did beleve Moses you would beleve me for he gave testimonie of me. Againe contrariwise the Manichees did admit of Christ and the gospel, & did deny Moses and the Prophets, & therfore S. Aug. contra Faustū Manichæū & in his book lib. 1. de moribus Ecclesiæ Catholicæ c. 1. et seq. did convince the Manichees. The like manner of proceeding wee take to instruct a Catholic that should denie any parcel of scripture, wee convince him by the judgment of the church to whom he submits himselfe. And Hereticks that denie tradition, the church and the Popes authoritie wee convince them out of scripture & out of the writings & uniform consent of the holy Fathers thousands of whom M. D. A. saies he prefers

ferres for wisdom truth; and holiness before himself, whose vniuersall consent of them liuing in all times, being most expert in tongues, neare our Saviours times; many of them being the Apostles scholars not partiall to epyther of our causes; writing so long before, many deliberating matters of facts that doth pprove or cōfirme many points of our doctrine, I cannot see how you can denie them: especially since you saie you admit so farre of them as they agree with scripture. For S. Hierom translated it, S. Ambrose, S. Aug. S. Greg. S. Bernard interpreted it; and they all cite many places of scripture to pprove fundamentall points of doctrine of our religion. But I shewed how the holie Fathers agreed with scripture to which you are silent.

150. But that you doe not proceed after the self same manner is plaine. For though you abound with wrested places of scripture which we admit of all in their true sence: Yet you denie the interpretation of the Fathers interpreting the scripture; that by common consent and your owne graunt should better vnderstand them then you: And wee doe not admit of scriptures as a sufficient prooffe by themselves, but together with the interpretation of the holie Fathers; of whom by your own words you should admit of since you prefer their wisdom, truth, and holynes before your selfe.

151. Wherefore, then M. H. A. would you have me beleeve you alleging onely scripture for your self, & in sence depraved, before the holie Fathers that cite scriptures both for them and vs; and whose judgement you saie you prefer before your selfe. For first you intangle your selfe in an endless circle. For you pprove the privat spirit to be true in that the written word saies as interpreted by you that it is true; and you pprove the writtē word to be true by the private spirit, both which wee denie; since we will have neither the writtē word alone, or privat spirit to be the rule of our faith. And you doe not only cōmit a circle but perswade against your owne perswasion; since you would have me to beleeve you onely citing scriptures, before those same Fathers citing scriptures also, whose worth by so many titles you prefer before your selfe; suerly, suerly you have no guist in perswasion.

152. And not onely thus vnrasonable doe you proceed, but as the Manichies to S. August. you object many places of scripture, whose inferēces still are Noli Catholicis credere, doe not beleeve the Catholicis; I can then returne you this answer with St. Aug. nō recte facies per Euāgeliū me cogere ad Manichæi fidem q. ipsi Euāgelio Catholicis prædicantibus credidi You doe not wel by scriptures cited from the gospel to urge me to beleeve your Brownisme against the Catholick faith. For this Gospel out of which you cite these wordes and wrested places, I received frō the Catholick church, from whence you would dissuade me.

153. The 6. thing that I am to shew is that the Popes definiti-

That M. H.
A doth
not urge a-
ny graun-
ted ground
against vs;
see 149.

That I
should not
beleeve
him him-
selfe, per-
swades me
M. H. A.
woven vp
in an end-
less bottō.

Catholicis
prædicati-
bus.

The 6. Part

The mayn question might for al Mr. H. A. argument have bene transferred How the judgmēt of the church & in what sense is infallible. The Catholick church is the rule of faith in manifold senses. Hervæus interpreted vide n. 165. Mat 10. 2. Mat 17. 1. Marci 9. 2. Marci 4. 33. Luc. 8. 51. et 18. Ioh. 21. 2. 18. 11. Ioh. 3. 1. Ioh. 8. 1. 10. Mat. 2. Marc. 3. Lucæ. 6. To be named stil first, rather argues primacie of authoritie then of order.

tibe sentence at least with a generall counsel is sufficient to determine all controversies, and is a sufficient groundworke of faith. This you saie I propound faintly in that I did alleage I did not of purpose dispute it; though as you object it was the maine question.

154. I answer most true it is according to my answer wherein I did voluntarily, peild to this to which by force of argument I was never byged, so it is the maine drift of the question. But in regard of the satisfaction of you or your arguments it is not the maine question. For when I saie there is something els required besides the writtē word to make it a compleat rule of faith. I did not answer faintly when I graunted more then that to which I was byged. For your Argument required to know how the judgment of the church and in what sence might be infallible; might have a manifold sence. For if you take the definition of the church; for the consent of all the fathers & doctors of the church so it is infallible. If you take it for a general Coūcel confirmed by the Pope so it is also of infallible authoritie: If you take it for the definition of the Pope with the council of Cardinals defining ex cathedra, so it is of infallible authoritie. And since in all these senses the Catholick church is an indeficient rule to determine a matter of faith, and to interpret the scriptures, I did not therefore faintly answer when I insisted on the last.

155. As for your rhetorickall flourish, and forged resolution of my faith, I have sufficiently excluded our opinion from that circle in which you stick fast. Hervæus whē he saies the Pope is virtually the whole church, meanes nothing else; but that he is the spiritual head to direct the whole church by the infallible assistance of the holy Ghost.

156. As for my belittation those few that I brought were sufficient to overthrow your growndles opiniō. As for my reasons in the armadoe of mine as you terme thē, that you saie wil never enter the feild. It may be well they scozn to oppose one that lies at their fel lowes mercie already.

157. Now you come to examin the prerogatives of S. Peter: Out of the whole series of which, & the circumstances therof & not onely out of each particular I drawe an infallible Argument, but you in answering them rather seeke to shun or avoid a blow then to give any.

158. First you graunt that ever almost S. Peter is named first of the Apostles, you except some 3. or 4. places; but you cite none, though otherwise most frequent in multiplictie of cited places to no purpose. Hence you graunt that primacie of order and not of authoritie maie be gathered: You saie this gratis: But since the holy Ghost both not repeat this primacie to no purpose; surely there his authoritie aboves his other brethren is argued thence. And since to be named still first through the whol scripture rather argues primacie of authoritie then of order. Why should not wee rather infer the vsual then the vnusual significatio; especiallie since in all verozs wee see the priority of

tie of the place is given to the preeminence of the person.

159. But let us examine one place the 10. of Mat. 2. And the names of the 12. Apostles be these. The first Simon who is called Peter, and Andrew his brother, and so Marci. 3. Luc. 6. he is still named first. Which cannot be understood of priority of your order you understanding thereby priority of peeres or vocation. Since S. Andrew that is named next excelled S. Peter in peeres, & was first called. As S. Ambrose witnesseth on the 2. of the Cor. 12. and he inferreth then that although S. Andrew was his elder, yet S. Peter was his superior. This place made so much for this that Theodorus Beza although he confessed all copies agreed herein, yet he would have this word first to be foisted in: see Beza in the annotations of the new testament 556.

As for that of the Galatians where S. Paul not numbering or reckoning the Apostles of set purpose (as the 3. Evangelists doe) mentioneth first S. James Bishop of Jerusalem, whom first he met: and who led him unto the other Apostles as it appeareth Act 21. J. Calvin seeing in his conscience the force of this Argument (at which you wink) grants that hence may be gathered that he was first of the 12. Apostles, but not the head of the whole world.

160. As for that which you object the 21. of the Apocalypse 19. where the foundation of the wall of the citie is described to be adorned with precious stones. And then you infer in that in the Priests habit or ornament the Jasper which is as you say the stone of Benjamin: by his place makes against you, if I would plaie the part of a Cabbalist or naturalist. But the scripture it self Exod. 28. v. 18, 19. confutes you. For there in the first place is said to be placed the stone Sardius, Topazius and Smaragdus. In the second the Carbuncle, the Saphyrus, and the Jaspis. So that we see the Jaspis or the stone Benjamin by your doctrine should not have the first place.

161. Secondly against my congruence alleaged for S. Peters primacie Math. 14. 29. where S. Peter walkes upon the water. Out of which place S. Chrysostom homil. 57. and S. Bernard lib. 2. de consider: ad Eugenium doctly inferre S. Peters prerogative above the other Apostles, you say rather argues his weakness of faith. Whereas indeed S. Peters words if thou be the sonne of God are an argument of confidence, and beleeving manifested by the word following commaund me to come upon the waters; And that our Saviour argued S. Peter of little faith, was when he feared the strong winde, and began to sink, not for his walking upon the waters before others, no other having with that firmnes of faith asked or attempted to come to our Sav: though they saw him. Those places cited 2 King. 2. Dan. 3. 25. Heb. 11. 34. proves that ever such impracticables doe not prove superiority, or of dignitie before others, which wee intend not to prove, but onely that this together with many other circumstances doe prove superiority of S. Peter.

162. 3. Our Saviour calls S. Peter the rocke, and saies on this

The 10. of
S. Mat. 2.
examined

S. Andr. el-
der & cal-
led before
S. Peter.

Whie S.
Paul men-
tioneth S.
James first.

21. of the
Apoc. 19.
makes a-
gainst him-
self if it
prove
ought in
reference
to that of
Exo. 28. v.
18, 19.

2. S. Peter
walkes on
the water.

He is cal-
ed by our
Saviour
the rocke

this rocke I will build my church, and that hell gates shall not pre-
vaile against him. First you saie Iohn the 10. 27. 28. 29. that hell
gates shall not prevaile against the just; which if you understand in
the Calvinistical sence that one once justified can not be againe the
child of wrath; which is a most horrible falsehood and against the
holp scriptures, Roma. 11. 20. but thow by faith dooth stand, be not
highly wise but feare; et: 21. Gevel. 2. 5. But if not, I come to the,
and will move thy candlestick out of his place.

163. It is against the principles of faith; since so all Christians
being truly baptised and so regenerated in grace, could not sinne to
death and so all should be saved.

164. You take it for a great matter that I graunt the Pope maie
sinne in matter of fact, & be reprobated if he die in mortal sinne. It
is our Catholick doctrine, and the Pope goes to confession commonly
often: then any ordinarie Priest; yet this proves nothing that the
Pope will prevaile against him as he is head of the church, as he de-
sines ex cathedra. As for your blasphemous speeches come out of the
Apocalyps, in his place I shall returne them on your owne head,
and of the hereticall sonnes your father.

165. 4. You object against that which I cite out of S. Luk.
22. 31. And our Lord said Simon Simon; Behold Satan hath re-
quired to have you to sift as wheat, But I have prayed for thee that
thy faith maie not faile thee, and thou once converted confirme thy
brethren, you answer that the other Apostles were to confirm their bre-
thren, I answer as particular pastors Act. 14. 23. et 15. 41. & 32. 1 Thes.
3. 2. Apoc. 3. 2. but not as the supreme pastor by special assistance of
Gods grace, designed here to confirme his brethren. S. Aug. lib. 9.
novi testamenti q. 75. to: 4. teacheth that Christ praying for Peter pray-
ed for the rest because in the pastor and prelate the people are cor-
rupted or amended. And S. Cyprian Epist. 55. n: 6. saies that hence in-
fidelitie or a false faith cannot fasten on S. Peter, and in the selfe
same chap. he affirmes though there were 12. Apostles, yet for keep-
ing unitie he would have one head of all. You saie you will consene
with the holie Fathers so farre forth as they agree with scripture;
Why will not you consent then vnto them when they alleage this
scripture for the Popes primacie? But I proved that you admitted
the so farre as they agree to scripture that is to your owne phan-
cie, to which as guiltie, you are altogether silent. As for the places cited
by you Act. 14. v. 22. I finde therein nothing to your purpose but a
grosse corruption of the holie text in your opinio translating presby-
ter, Elder, which soundes as well as if you would translate the Ma-
jor of London the Elder, against the common understanding and vse
of the word. But in the old testament you translate sacerdos a Priest;
and yet here you translate Elder.

166. That which you prove the 16. of the Act. 41. proves that
S. Paul. did confirme particular churches; but not the whole church
as head

So Hervz-
it is to be
interpre-
ted 2. 155.

as head by office; and in that he commanded them to keep the Apostles precepts and the ancient, proves tradition against you. And that particular pastors precepts are to be kept, & not onely things expressed in the writte word. That the 3. 2. ver. affirms that particular may particularly comfort others; the 1. of the Thess. 3. 2. proves onely, that Timothee was sent particularly onely to confirme them; and the like can onely be inferred out of the third of the Apoc. 2. which is so farr from proving the speciall confirmation promised to S. Peter that the confirmation is by the vigilencie of one that had the name, onely to live &c. Thus wee though you object my objections bleede; I am assured your wrested places as pooze lame souldiers are to retreat on crutches.

167. 5. I gathered by a congruencie that S. Peter was head in that his feet were first washed by our Saviour, Joh. 13. 6. 7. where presently after he had spoke of washing, the text saies. He cometh therefore to Peter, by therefore hath reference to washing, and to S. Peters first washing: you stand not much hereupon, but according to the opinion of most of the ancient fathers you admitt S. Peter was first washed. Onely you except that he shewed greater weakness then his brethren. I answer, that his refusing to wash was out of a respective love that he had to our Saviour, but understanding presently that of our Saviour, If I wash the not, v. 8. S. Peter to show he had a perfect resignation (not expressed by any of the rest) he presently peides, Lord not onely my feet, but also my hands and head.

168. 6. I infer that S. Peter onely received a revealed promise of his Martyrdom but here you that slight any thing objects that performace is more the promise. And S. Stephen James Act. 12. 2. 7. 59. suffered Martyrdom before; I answer, that an assured promise absolutely to come is not worse but rather better then an accelerated performace, if the performace of the other be differred for greater good as S. Peters was: And the therise on the crosse for dying repentant, made challenge a crowne of glorie as Christ Jesus promised him, and not to be the head of the church as it was promised to S. Peter.

169. 7. I gathered S. Peters preheminance above others in that Act. 2. v. 14. S. Peter as the head of the rest made the first sermon when the Jewes objected they were full of wine. But Peter standing with the eleven lifted up his voice and spake to them, ye men Jewes, and all that dwell at Hierusalem etc. v. 15. he answers for the rest. For these are not drunck as you suppose: and that he was not onely superiour in age, or order only I have shewed. Therefore Mr. W. doth as it were graunt this and wish that the Pope were as forward as S. Peter in these, and such good offices. I wish also that wee had also that abundance of Gods especiall grace that was given to the Apostles. But you cannot denie but that S. Leo, an

diverse other Popes that you condemn have been forward in preaching.

170. I infer 8. the preheminance of S. Peter in that the first miracle was doone by him. You here more merily then seriously answer that I shall work a second miracle in converting you, if from this though granted by you I could prove him head as wee expound it. I answer from most of these congruencies solely by themselves I doe not bring any convincing argument, but from the whole series of them together I doe convince you, since you cannot denie but the Apostle whome our Saviour first names, promiseth speciall assistance, calls him the rock, first washeth his feet, that sits ever first; first in all assemblies speaks, both the first miracles, must needs bee head of all the rest, or else all these primarie offices should not casually or commonly happen. Since then if you were not through obstinate hindred you would bee converted, I admitt that the first miracle was speaking of tongues Act. 2. 7. 11. but I speake of destructive miracles and benefitiall to others, and in his first preaching I showed he had preheminance above others.

171. 9. I inferred that S. Peter was head in that as supreme judge he condemned the hypocrisie of Ananias and Sapphira; of Act. 5. which was the sentence of excommunication by S. Aug. iudgment lib. 3. contra epist. Parmeni. c. 20. to 7. And that S. Peter did give the first iudiciall excommunication, both it not infer that he was the head.

172. That which you object out of the 1 of Tim. 2. 6. Act. 13. 11. proves that S. Paul excommunicated some, but it doth not prove that he exercised that iudiciall authoritie first, therefore it proves nothing.

173. 10. I infer S. Peters prerogative in that he first discovered Simon Magus & condemned him; to which place you make an outroade in objected symonies committed by the Pope; when you might fetch your instances nearer home.

174. After all these proofes briefly touched, and congruencies I inferred thus. All these, and other circumstances concerning S. Peter shewes manifestly that S. Peter had preheminance above the other of the Apostles; that he is rock and head of the church. Now they have begged I desire not to bee my owne judge, but refer my selfe to the indifferent iudgment of the reader.

175. And that this preheminance of S. Peter was ourly in order I have proved and will hereafter prove. The place that you bring 28. of Math. 16. 20. but that particular men are to bee ioynted as witnesses; and that God heares the congregation of the church praying. But that which you bring S. Iohn 20. 21. 22. 23. I could prove that the church of God by the mission of the Apostles remains for ever. That the church is to be heard as Christ himselfe by the comparative mission: As my Father sends me so I send you. I might infer priesthood, and might from the verse 23 infer with the holy fathers.

S. Am.
broke
serm. 68.
gather out
of S. Peters
working
of the first
miracle,
that he
was head
of the
church.

Fathers, power to forgive sinnes; but it is sufficient that your place cited proves nothing, and if it be proved ought it were equallitie of order, and not of jurisdiction.

176. And whereas I inferre a reason in brieft, that the legacie of S. Peters primacie was so particularly distinguished that no man can doubt thereof, Since his owne old name is specified there Simon; his fathers name the sonne of Jonas, and his owne imposed name: Peter et Cephas, you saie you doe not impugne the priviledge of Peter, but that I doe impugne the testamēt of the Apostles, which I have shewed and shall still show is a great vnttruth.

177. And that I doe not impugne our Saviour the head of the church, when I make our Saviour the head of the church, when I make Sainct Peter the ministeriall and subordinate head to him: I proved that as God is said to bee our onely Father; Mat. 23. 9. And yet it is said that wee have many fathers. Christ Jesus is said to bee the foundation, 1 Cor. 3. 11. And yet the Apostles are said to bee foundations Ephes. 2. 20. So Christ Jesus 2 Sam. 22. 32. 1 Cor. 10. 4. Ephes. 5. 23. he is said to be the rocke and head. And S. Basil 1. de penitentia saies, Though Peter bee a rock, yet he is not a rocke as Christ, for Christ is immovable by himselfe, he is the light; And the Apostles also are said to bee lights, 2 Mat. 5. 14. He is Priest, and yet he made Priests.

178. When I saie Petros epther signifies a rocke or a stone, you bidde me produce any learned authoritie for it. I answer I could produce many. But I appeale for this tyme to your owne conscience since Christ spake, Mat. 16. in the Sprick language in which there is no difference betwene a rocke or a stone, Petrus or Petra. Pea though Petrus and Petra differ in termination in the Greeke, yet they indifferently signifie a rocke or a stone as the protestants translate Joh. 1. 42. And that S. Peter was still accounted the rock, and head of the church, appeares by that place of S. August. lib. 1. retract. 2. 21. that you cited against me. But I see in conscience you are satisfied of S. Aug. opinion that you are silent. And Tertull: de prescript: Orig. homil. 5 in Exodum. Stus. Cypr. de unitate Ecclesie; Stus. Ambrosius sermone 47. et 68. et lib. 6. in c. 9. Luc. evertie one affir, Cephas

179. Where I saie that it was Petros in the masculine gender, in that the masculine gender was most fittest for a man, But that our Saviour, the first of Peter 2, 8. was named a rock might well bee since all that admitted of his doctrine would never denie, but that he was head of the church, so there was no need to change the gender as there is here.

You saye me that I on Optatus credit would have Cephas to signifie a head. I answer that I doe not remember it; and I graunt that I have no such in the Spricke language. But surely I epther spoke of the greeke word Cephalos, or else intended to show that

Mat. 16. 18.

1. Ioh. 4. 2.

Ioh. 23. 15.

S. Mar. 23.

C. V. 9.

signifieth

a head and

that which

is the fou-

dation to a

house is in

proportion

a head to a

bodie

which is the foundation to a house, is in proportion of a head to a bodie. So that if you graunt that Cephas to signifie a principall stone of a house or rock; it is sufficient to me that so it signifies an head or proportion.

180. Whereas being byged you seem to graunt that S. Peter was the mouth of the Apostles, I prove still to make against you. For either he must bee the spokesman or Mr. spring by election still where he speaks first; which election of theirs you cannot prove out of scripture; that he should as the foreman of the iurie or the speaker in the parliament: or else being cheife ever in place and speech, he must have it by authoritie given him as I have proved it before.

181. You seem to except against my briefe confutation of your wordes when I reasoned thus. If S. Peter could not have prerogative of place in that he represented the church, no more could the sonnes of Abraham bee two sonnes in that they represented two nations. Here you infer for me but they were two sons etc. 20. S. Peter was S. Peter still etc. I thanke you for your paines, but you doe not marke that I doe of purpose omit to infer the sequels; which everie one may see to follow: but you have forgot to have compassions of your selfe, that unarmed admitts of the Argument in that you satisfie me nothing therein, but here like some railing minister out of his text, beginnes to talke of Antichrist whose forerunner himselfe is.

182. To that where you saie all the Apostles were equall, though there was order as, first, second, and third, Apoc. 21. 19 Whence is that order fetched and derived, but since not in the first ordering or age as I have proved, therefore in the free election of Christ Jesus, that chose and made wortheie S. Peter the first That of S. Iohn 21. 21. Ephe. 2. 20 proves that they were all equall in the execution of the power of order which was equal to all, not in power of jurisdiction: & that they were equall as they were Apostles, but not as they were Bps. And if all the Apostles had the like power of jurisdiction with S. Peter yet it dooth not follow that all Bpshoppes should have like jurisdiction with the Pope. For Bpshoppes are sayd to succede the Apostles as Preists are said to succede the 72. disciples, who did not succeed properly as appeareth out of Anacletus epist: et ex Beda in c. 10. Luc. And the reason is given in that the 72. were not Preists, neither did they exercise any jurisdiction which appeareth in that Philip, & James & the 5. other Deacons were ordred Act. 6 by the Apostles, & that they were of the 72. appeareth out of Epiphanius here si 20.

184. That admonition Rom. 1. 11. 20. 22. and that of the Apoc. 8. 10. is to bee understood that if God should forsake her shee should perishe; that is in sensu diviso but in sensu composito as the Sea of Rome is guided by the holy Ghost, and is there fixed so she cannot finally fall; yet it is a farre different question of the infallible decree of the Pope & of the infallible residence of the Pope at Rome, though both

both bee truthes in a diuerse degree, and both firme howsoever impugned.

185. Wee doe not hold that the Pope is necessarily indued with Gods holy grace. For in matter of fact wee hold, that he may be as well as any other, but wee hold a necessary assistance of the holy Ghost as he defines ex cathedra as the head of the church.

186. Here you cite two places out of S. Leo. that writ in the yeare of our Lord 454. accusing him that he said too much for the Sea Apostolick; in saying that he the head infuseth grace to the whole church; And that God takes vp S. Peter into the fellowship of the Individuall unitie, he would have him named that which himselfe was; et sermone 3. and what he gives Princes he gives by S. Peter. Where here first you see our religion is no bystart religion, that so many yeares agoe was maintained by so holie a Father, and whom Theodozetus in his epistle so much commendeth: 1. wee see this holie Pope Leo to doe no otherwise but that which S. Peter did in his second epistle, 1. c. v. 4. where he saies that by the precious promises pee may be made partakers of the diuine nature: so by the assistance of the holie Ghost S. Peter is by participatio said to bee so directed by the B. Trinitie, that his definitions shall be the definitions of the holy Ghost, according to that, He that heareth you heareth me.

And not unlike is that of S. Paul, I will fulfill that which is wanting of passions of Christ. And by the participation of Gods grace wee are said to bee heires of God, coheires of Christ. Rom. 8. 187. And for this participation f. Greg. the 7. saies incline thie eares oh S. Peter, prince of the Apostles: Not meaning thereby to aske any thing of our B. Lady or of S. Peter, but onely that they would bee intercessors for vs. And since you conclude with this scoffing Epiphonema: Thus roares the Lion of Rome, concerning so the holie Father of the church, I will end this point thus with you. Thus in a lower keie brates our N. of Amsterdam against the victorious Lyon of Iuda, and against B. Leo his vicegerent on earth.

187. But now your Artesmaster hath taught you a further setch. For having these words of S. Leo, he thinks he may prebail to deceiue the ignorant reader, if to a point of truth he makes an addition of buttruth; and so with a colour he goeth further on and affirmes, that the Canonists calles him our Lord God the Pope, cum inter glossa extravag. loh. 22. Here the first buttruth is that the Canonists saie as though it were a generall rule or suppositum or an ordinarie style of the Canon lawe; when as yet there was never found any aduersarie of ours so bold faced that durst take any author but one and that but in one place.

188. 1. It is but Dominum nostrum Papam, our Lord the Pope in many auncient copies, in which God is wanting, which soundes no otherwise then this, our Lord the King, & that it is an intruded corruption of the text made manifestly appeare by the manuscript

That the Pope is not called the Lord God the Pope.

of Unfolowes the author of that glosse, yet extant in the Vatican libary, and maie bee scene there.

189. 3. Admittiing it were so in the canon lawe, and in the Canonists which is false, yet it would not follow in this stile though in sound to be insolent that wee should make him or account him our Lord God. For the scripture dooth often honoꝝ men with the title of God, to signifie thereby onely the participation of his grace or authoritie, so Psal. 81. 6. I said pou are Gods, and children of the highest al: where those to whom the word is reveled be called Gods as Christ himselfe dooth declare Joh. 10. 35. Exod. 21. 6. Judges also are called Gods. The cause of both shall bee brought before the Gods Exod. 22. 9. and thou shalt not retract from the Gods, Josephus Exo. 7. who is called the God of Pharaon.

190. No for that of deposition pou seeme to bee ignorant of our opinion; For wee doe not hold that the Pope hath at his free libertie this power to depose, but when all other meanes have been used, and for the universall good of the church, and when there is a hopefull success. And this doctrine that the Pope hath indirect authoritie over Princes as S. Greg. Nazianz. teacheth the soule maie chasten the bodie when it is rebellious to her end, so maie the spirituall power use the best meanes for the obtaining, & conserving her ende to which the end of the temporall is subordinate. And this indirect authoritie of the spirituall power over the temporall is grounded on scripture Exod. 22. v. 18. Deut. 23. 1. Deut. 17. 12 3. Reg. 18. 40 4. Reg. 10. 11. 1. Esd. 6. 10 1. Esd. 7. 26. Mal. 105. 34. Dan. 3. 56. Act. 5. et 13. 11. 1. Cor. 5. 6 Tit. 3. 10 2. Joh. v. 10. Which places wee doe not interpret so rigorously that it is lawfull for the communitie as pou doe to depose him; or that it is lawfull to kil an anointed King, which doctrine we abhorre as bloodie: A declaration of which we may give that of so many Antipapes (though they are ever the greatest enemies to the Sea Apostollicke) that ever any one was privately or publickly made away; But how barbarous pour proceedings have bene in that time to which pou have not answered.

191. Though I have proved before that S. Peter had preeminence of authoritie above the other of the Apostles; yet I thought good to set downe certaine proofes out of the holie scriptures to prove S. Peters primacie, & so also the Popes, & so then to confirme them by the authoritie of the holie fathers; so that their authoritie sitting scripture cannot bee refused. Math. 10. v. 2. Simon is called first Mat. 15. 6. he chaungeth his name that it now signifies, a head or superiour; and the chaunging of a name I proved commonly to be mysterious. Mark. 16. 7. The Angell directeth Peter to goe before them as there captaine. Luc. 22. 31. He praied particularly for S. Peter that his faith should not faile him; and biddes him confirme his brethren. Joh. 1. 42. He calles him Cephas that is a great stone, a foundation stone Joh. 13. 5. Christ washed S. Peters feete first

What wee
hold of de-
position.

Proofes
out of ho-
ly scrip-
ture to
proove S.
Peters pri-
macie.

first John 20. 4. S. Peter came first to the monument. Joh. 21. 15. he bids him 3. times feede his sheep. Act. 2. 14. Peter speaks for the rest Act. 5. 4. Peter exerciseth first the power of excommunication. Act. 15. 7. S. Peter in the counsell of Hierusalem first gives his definitive sentence Gal. 1. 8. S. Paul came to Hierusalem to see S. Peter. 192. For the confirming of which primacie of S. Peter is established by holie scriptures, the holie Doctors are so plaine, that falsehood it self cannot denie it. For S. Clement Romanus in the year of our Lord 80. saies that S. Peter by the merite of his faith was assigned to bee the foundation of the church, and he is the first of the Apostles etc. where you see that to bee the first is to bee the foundation of the church: Dionysius Areopagita in the year of our Lord 100. lib. de divinis nominibus c. 3. teacheth that St. Peter was supreme honor, & the ancientest head of divines: Hippolytus in the year 220. in his oratione de consummatione mundi, calls S. Peter prince and rocke of faith. And Origenes in the year 230. in his 5. homilie on Exodus, he calles S. Peter the rock and solid foundation of the church; et ad Psal. 1. as you maye read in Eusebius lib. 6. c. 19. he calles Peter the rocke against whome hell gates shall not prevayle; et 17. homil. in Lucam he calles him Prince of the Apostles; and on the 6. to the Roma: he expounds that of S. John 20. of the threesfold charge of feeding his sheep to bee made the foundation of the church.

193. And Eusebius Alexandrinus in the 260. in his homilie of the resurrection expounding those wordes, Saie unto the Disciples & unto Peter, he there declares how onely to Peter he gave the keyes. Petrus Alex. in the year 280. in his sermone de Penitencia calles Peter the Prince of the Apostles. And Constantine the Emperour in the year 280. in his donation calles Peter the vicar of God on earth. And the first Counsell of Nice in the year 325. canon 39. Arabis calles the Bpshopp of Rome the prince of all the Patriarches, S. Athanasius in the year 340. in his epistle ad Felicem calles S. Peter the pillar on whom of the foundation and Apostles of the church. And S. Basil the great in the year 370. in c. 2. Esai. et in prohemio de iudicio dei, et in orat. 3. de peccatis, et lib. 2. contra Eunomiu he calles Peter the prince of the Apostles and foundation of the church; Cyrillus Hierosol. in the year 370. calles Peter the prince of the Apostles: et c. 17. he gives the reason in that word 17. when the other Apostles were silent Peter confessed Thou art Christ the sonne of the living God. S. Chrysostome inferreth from thence whatsoever thou shalt bind on earth it shall be bound in heaven, that he is the foundation of the church; and in his 83. homil. in Math. he infers the like out of these wordes I will build my church; and in the Psal. 50. he infers as much out of these wordes Simon Simon Sathan hath sought.

194. And for the same primacie of Peter, the Latine fathers are as plaine: Tertullian in the year 200. c. 11. de iudicio on those wordes

Epistola ad Iacobu

The Greek fathers affirme the Popes primacio.

The Greek
Fathers
also affirme
it.

on thee I will build my church; and to thee I will give my keyes: he
inferres in that it is said whatsoever thou loosest and not whatsoe-
ver pee loose that S. Peter was head. And S. Cyprian in the peare 250
lib. 1. epist. 8. He saies there is one God, one Christ, one church, one
chaire seated on S. Peter by our Saviours voice; And S. Cyprian lib.
de unitate Ecclesie Cathol: out of the words of S. Math. 16. Upon
this rocke etc. and of S. John the 21. feede my flocke, and of S. Ioh.
the 20. As my father sends me so I send you; He shewes there that
S. Peter is the onely foundation; and though the Apostles were sent
pet with a mission subordinate to S. Peter and to the virtue of his
chaire. S. Ambrose in the peare 370. out of these words, Mat. 16. Up-
on this rocke I will build my church, he gathers that S. Peter is the
rock. S. Hier. in the peare 380 ad. Ps 13 calls S. Peter the head of the
church et in c. 16. Mat. recording the rebuke of our Saviour & the au-
thoritie of S. Peter given to him; he saies that preheminentie was
onely promised then, and after his infirmities it was performed; et in
his epist. 89. ad. Aug. c. 2. he saies S. Peter was of such authoritie that
S. Paul writes he came to Rome to see S. Peter. And S. Aug. in the pere
400. in his booke questionu veteris et novi testam. q. 75. he inferres that
all the Apostles were contained in S. Peters firmness, that before you
brought as an inference of great absurditie against me; et in tract. 124.
in Ioh. he inferres out of these words. Vnto thee I give the keyes &c.
et in sermone 5. in festo Petri et Pauli he inferres fro those words, Vn-
to thee I give the keyes of the kingdome of heaven &c. That S. Peter
in the house of God is a stone to found, a pillar to sustaine, and a key
to governe and dispose.

That S.
Peters au-
thoritie
must bee
derived to
his succes-
sors.

195. And that the authoritie given S. Peter must be derived vnto
S. Peters successors lawfully, elected, and governing at Rome I
could prove by the expresse authorities of all these Fathers cited, but
let reason it selfe suffice, for since our Saviour did give the power of
preaching, administering of sacraments, for the good of others to the
end of the world. So Christ Iesus in instituting S. Peter the head
would have that preheminentie derived to his lawful successors. Be-
sides it was impossible that Peter should governe all vnto the end
of the world, since the church was to continue so long after, go. that
authoritie was given to him, and to his successors.

196. Here you dare me to bring in the arrows of the fathers,
halberts of the Councells, bulletts of schoolmen, and canons of
Catholike in particular you saie you will answer them. Thas on like
spoke. But I know for your refuge with Thasoe you will take up
your stand after the manipulum of diswasher's expositions of these
times for your safety, but all in vaine. For no doubt so many wea-
pons will beat into Dammons one already disagreeing from him
selfe, and whose cheife points and arguments are of themselves like
a confused multitude of unsorted.

197. In these places of S. Ioh. 20, 21, S. Math. 28. 19. I an-
swer the

For the holy Fathers have expounded in what sence these places are to bee understood; & except Mr. D. M. will eate his word I must needs preferre their unifoyme consēt of so many worthy men before him, the like I answer to that of the Act 2. 17. 18. 1 Cor. 1. 17.

198. I answer to your seeming retorted reason taken out of the 1 Petri 5. 4. graunting that S. Peter must feede his sheep onely with the word of Christ Jesus the cheife; but here I saie the word of God is epyther written, or unwritten what have you then inferred.

199. But now to speake something of that false, malicious, and odious blasphemie you have sprinkled through your treatise; All which applications if tediousness, and respect of civillitie did not hinder me, I could naile those markes and notes of the forerunner of Antichrist to your forehead.

200 But it shall suffice to shewe in a word or two that the Pope is not Antichrist. The Pope is not antichrist.

201. First then if the Pope should bee Antichrist it should follow for so many hundred yeares that hell gates have prevailed against the church of God more then against the Synagogue of the Jewes contrary to the promised assistance of the holy Ghost: And that most glorious Martyrs, learned Doctors of the church as S. Cypr. 2 Thes. 2. 2. prian S. Ambrose, S. Hier: S. Aug: S. Leo and all our forefathers vide Irenaeus should boile eternally in hell fire in offering up homage to the beast. um lib. 5.

202. 1. That the Pope is not Antichrist is proved; in that he shall bee one particular man, I came in my name and pee did not receive me; but another comes in his name, and pee will receive him; where Christ Jesus opposeth person to person, place to place, kingdome to kingdome, sect to sect; but the Popes are many successively; 2 Thes. 2. he is called the man of sinne the sonne of perdition.

203. 3. Antichrist shall bee descended of the tribe of Dan Genes. Fuit Dan coluber &c. 49. v. 17. Hier. 8. E Dan audivimus vocem acutissimam equorum &c.

204. 4. Antichrist shall oppugne the mysteries of our Saviour, Joh. 2. Who is a liar but he that denies Jesus Christ. 2 Thes. 2. 2. He shall extoll himselfe above all that is said God.

205. 5. Those 7. mountaignes in the Apoca. are playnly said to bee seven kingdomes. None of which doe agree with the Pope.

And the ten hornes are ten Kings: Cyrillus Alexand: oratione 7. in Daniele.

206. To answer every thing againe that you repeat would but make me more wearie, and tyre the reader. It is much that you graunt the Popes primacie to have beene from the Councel of Nptt, in there by to graunt Antichristine to have reigned so long in Christendome. For the Popes loving of preheminnence. As for that of Diotrephes that you object is nothing to the purpose. And 1 Petri 5. 3. 6. Divus Preheminnence absolutly is not forbidden, but one secular preheminnence with example of ipse and humillitie. For Tit. 15. 16 It is said

Hæc doce, exhortare et argue cum omni imperio.

My gene-
rall reason
for the
Popes pri-
macie.

207. My generall reason you repeat thus. The Ecclesiasticall Hierarchie is no worse governed then any temporall regiment For it is compared to a kingdome governed by one King. Mat. 25. to a familie wel governed, Heb. 3: to a campe wel ordered. Cant. 6. But in all well ordered comon weales there is ever required some visible head or judge besides the writte lawe, since there must bee a supreme to take notice of controversies when they arise etc. there must bee one to explicate the sence of the lawe: to pronounce sentence etc. & there must bee one to compell those to the due observation thereof.

208. Now since in the church there ariseth like difficults in the lawes explication etc. Therefore Peters successor indued by the holie Ghost, with gifts of grace in all difficults of moment is to be sought to for counsell, is to be heard with obedience when he counselleth, is to bee obeyed when he procedes with his powre full jurisdiction.

His answer
refuted.

209. Your answer is that this reason is faultie from the head to the foot. Wherein you give the holie Ghost the lie that compare his church to the visible government, and nothing so frequent in scriptures there is then by comparison of terrestrial things to be instructed in celestiall. But you must note that a similitude must not run on 4. feete or agree in all, but in the primo analogato which you cannot infringe, 2. You bring one falsehood to confirm another. For though we saie the Pope is to explicate the lawe, yet he is not above the lawe in your sence, and all that you cite proves onely, that the scriptures are the partiall explicators of themselves Ezech. 44. 24 Deut. 17. 18. 20. 1 Cor. 2. 10. For as for outward order in difficulties you grant that Priests lipps must preserve w^t dome or knowledge.

211. You saie I misse proportion in making many common weales, and but one church: I understand one universall church which you graunt one invisible. I have proved one invisible, your prooffe is to small purpose. For in London then wee might inferre there were as many churches as there bee parishes, which would bee a fond or fruitless inference, except you understand materiall churches.

They part.

212. The third thing that you saie I am to prove: and the 7. and last that I am to prove here, is that the indeficient rule of our faith is onely to be found in the Catholicke church; & not in privat mens senses and illuminations, or motions of an unseene spirit; which is against S. Ioh. the 17. 11. Vi knet vsum St. et nos.

See before
2 n: 117.

Vlxad n.
135,

See before
2 123.

213. I prove this in that the Romaine church is the onely true and Catholicke church: this you saie if you should admit of, yet it proves nothing in that the voice of the bridegroom and not of the bride is that you say wee must beleve, Ioh. 3. 29. 36. Ephes. 2. 24. 4. 5. 16. As though that were false, of Christ, he that heares you heares me Luc. 10. 16. 18. Mat. 17. S. Ioh. 14. 16. 26. Ioh. 16. 19. 1 Tim. 3. 15

The

third large writing.

147

The church of the living God is said to bee the pillar and firmanet of truth. See n. 123. By this he

214. I am gladd to heare you denie your selfe as in truth you would are knowen to bee no Catholike. That you will not challenge your Mothers name shewes your degenerating spirit. For well might you bee a Catholike member of a Catholike church; but as others have been ashamed of that name, so also you; but the truth is your church is not Catholike in that it hath neyther universallitie of which he time, place or person. cannot doe

215. That the whole world is replenished with our doctrine if he graue you sight over with most impertinent places of scripture to inferre the article the Pope to bee Antichrist; and you graunt that the synagogue of the Jews in her flourishing & visibilitie hath excelled Christs church, I beleive, which is contrarie to the predictions of the Prophets and Apostles. the Catho-

216. To the motives of evident credibilitie that make induce a man to beleve as the Romaine church teacheth, I proposed many motives, as her antiquitie, unitie, universallitie, visibilitie: that her doctrine was confirmed by the consent of the doctors; by the institution and institutors of most holie orders, by the conversion of nations, by the power of myracles, infinit number of Martyrs; All which notes and motives the ancient Doctors have taken out of scripture to distinguish the true church; most of which you graunt we have; Onely with your wrested places paralleld hereunto you seek to confute the, but so lamely, that any man may see your answers are subdaine snatches, then true bitings, or wounds according to the nature of a madd dogge, that runne headlonge and immediatly snatcheth at any thing that opposeth him. See before n: 117. ad n. 135. Mr. H. A. snatcheth but doth not fasten on my motives. The Catholike religion grounded neither on the spirituall or temporall profite or pleasure; Not by the the policie of the clergie established Nor by the policie of the temporall.

217. That which you bring else where is to small purpose, or abundantly satisfied elsewhere.

218. Now to conclude I probe by a common Argument in refuting your answer in calling our motives carnall that wee make bringe to prove the Catholike church the true church.

219. If our faith bee so ancient as you confess, and allowed so long of all sorts and conditions, if it bee not from God it must bee grounded on carnall motives, viz. the profitt of the spiritual or temporall. But it smoothes neither. And that it is not grounded on the inventio of the clergie for there profitt, or pleasure is plaine since they so strictly binde themselves to chastitie, bowes, fasting, praying so longe everie daie, and all these under mortall sinne, with all which burdes they would not have loaden themselves if onely policie had beene their loadstone. Neither is it governed by the policie of temporall Princes. For it cannot bee immagined howe so many Emperors, Kings, Queenes, Princes would have feddered themselves under mortall sinne, as to confesse their sinns, to fast to restore etc. go. the religion warranted by all the foresaid notes and so against the hate of humane affection must needes bee true that hath continued

inviolable so long against so many assaultes of enimies, and heresies; For according to that befoze cited of Samaliel, if it bee not of God it will bee dissolved.

The feare-
full resolu-
tion of
their reli-
gion.

220. Thus having proved, and confirmed my doctrine, and refuted your grounds and sacked the castel builded and raised by your owne phancie and having destroyed the golden calfe of your selfe liking conceipt to which you sacrifice; I am to conclude admiring any one can bee so sonde as to follow you against the course of all tymes, the recordes of Historie, consent of Fathers etc. And I bewaile the fearfull resolution you shal make to Christ Iesus when he shal aske you whie you beleeve against the holie scriptures, explicated and warranted by all the motives, and onely because you perswade your selfe so.

His plea
exemplified
to be most
ridiculus

221. Whereas our resolution at the eternall tribunall shall bee full of comfort; since wee beleeve Gods word allowed by all those notes and warrants: by the interpretation of the holie Fathers. Your plea shall not bee like the plea of that sonne that pretendes to bee heire of all, saving of one penie; In that his father made his brother haredem ex asse, heire of one penie (as he interprets.) When as the grave tribunall judge, learned Doctors, lawes shewes against him that to bee made haredem ex asse is to bee possessed, and invested in all; and not to have one penie and no more.

222. So you saie the sense of this or that parcell of scripture is as you conceive though against the letter, as Hoc est corpus meum etc. and against all Doctors and expositors, and recordes of time shewing the practise of the church. As that Clients cause shall bee full of feare; his plea ridiculous, the sentence sure to passe against him with a hisse, and contempt of the whole bench. So shall that irrevocable sentence of God passe against you in following your owne phancie against his word: the holie Catholike church the expounder thereof: I praye God to avert his judgment and to wipe of the scales of your eyes that you maie see and embrace the true church that with the blasphemous breath of your nostrilles you have persecuted: From Justice hall in Newgate the 13. of September siple Veteri 1613.

3 Esdr. 4.

Magna est veritas et prevalet:
Great is truth and prevaileth.

Iohn Aynsworth.

Ad post script:

What I have said befoze, or heare have delibered, I have brought out of the scriptures and their interpretation; and not against the scriptures (as you object) except you would have that onely to bee scriptures that in sense fittes the last of your owne phancie. To conuence new disputes you know would be endless; If you have nothing

nothing more to object, against this maine truth; begin what you will and I shal answer: but onely be advertised here that I make a great impression of those wordes of S. Iohn 2. V. 16. Si quis venit ad vos, et hanc doctrinam non affert, nolite recipere eum in domum, nec Ave dixeritis. Qui e: dixerit illi Ave, communicat operibus eius malignis: excuse me then if in salutation or friendly complement of grace & mercie &c. I doe not comply with you: it proceeds not from the hatred of your person whose conversion and salvation I desire, but of your heresies and error, but to answer your grounds and Arguments. I shall ever be ready.

His stile of salutation in the fore front of his Pamphlets

The answer to I. A. his third large writing.

To Mr Iohn Aynsworth prisoner in Iustice hall in Newgate: grace & mercie from God, to find repentance unto salvation.

TWO things (Mr. I. A.) I proposed to my self, when first I began to answer you in these questions of religion: the defense of the truth, which God hath vouchsafed me mercy to witnesse; and 2. the saving of your soul from death by turning you from your evil way vnto Christ, if such were his pleasure. Now although for this latter I have small hope left, seeing you so stiffly bent to keep the religion I received by tradition of your fathers; yet for the first respect I cannot be silent, for I have still what to answer in the behalfe of God and of his written word, against the reasons which you bring for the Pope and his Traditions. The Lord guide my hart and hand, vnto the mainteyning of his truth: & if it may be, vnto the gayning of your soul. You first profess to have a reverend esteeme of the scriptures, which you set down; & I like well of. But somewhat you want; as That by the scriptures we come to beleive in Christ, & in beleiving may have life through his name. Ioh. 20. 31. That by the, the man of God may be made wise vnto salvatio, may be perfect, and perfectly furnished vnto every good work: 2 Tim. 3. 15. 16. 17. and therefore that no man presume, above that which is written: 1 Cor. 4. 6. This if you graunt, (as you cannot with reason deny:) there will be no necessary or profitable vse of your vnwritten traditions eyther for faith in Christ vnto life, for wisdom vnto salvation, or for any good work. Whiles we therefore keep us to this heavenly light of Gods written word so commended by your selves, (though againe you disclaym it as not sufficient without your Popes traditiōs:) I may say with Moyses. Their Rock is not as our Rock, even our enemies being judges.

1. Pet. 1. 18.

S. 3. P. 98.

Deut. 32. 31.

You divide your treatise vnto 7. parts,

The first thing which you promise, is to shew that ~~my~~ reasons (taken from the word of God,) doo banish of themselves. This you attempted before, but were defeted: let us see now what your latter

The 1. part of your treatise.

T 3

thoughts.

S. 7. p. 99.

20. 11. 11.

V. 25. 27.

V. 8. 31.

thoughts doo bring forth. For answer vnto Deut. 5. 32. you aske, **what I can inferre hence but that the law ought strictly to be kept, & that we ought neither to add nor to take from the 10. commandements &c.** I answer, you strayten the words too much, in restreyning them to the 10. commandements: for you may see before, (in Deut. 5. 4.-21.) that the people themselves did hear the 10. commandements promulgated: and durst here no more, but prayed Moyses to goe neere and heare the rest what God would say; and to declare all vnto them. This he did, and God told him* all the commandements ordinances and lawes which they should doe in Canaan: whereupon he inferreth that generall admonition, (v. 31. 33.) touching all the wayes of God: and not the 10. commandements onely. So your limitation being weighed in the Lords balance, is found too light.

You proceed and ask, **what this is to my purpose to prove that the written word alone is sufficient to decide all controversies?** I answer, I did express my purpose was to prove this, **That God onely is to be the iudger and arbiter of all controversies about religion: & whether it were by his word written or unwritten, I stood not vpon that in this first point.** This I told you plainly before: & if your purpose were not wilfullie to mistake and make needless controversy; you would not (after warning) have doon thus the second time.

2. Tim.

4. 2.

Like fruitless labour you bestow to prove that the law of God should be **explicated** by the Priests &c. A thing which I never doubted of: yea I hold that the B. of Rome if he were as he ought to be, should spend all his dayes in explicating Gods lawes to the people; & so should all Bishops in the world. But Popes lawes devises & traditions, should neither be explicated nor once mentioned in the church without detestatio.

S. 8. p. 97.

You say, **& such additio is prohibited as is contrary to Gods law** as appeareth Deut 4. 2. 3. where the idolatry with Beelphegor was punished **for adding or diminishing as the text implies.** I answer, though you costreyn the text to seem to help you, while you set that before which Moyses setteth after; yet to let that pass, I graunt that you say: if you vnderstand it wel. For seeing all additions to Gods law is forbidden, whatsoever is added by others, is contrary to Gods law. Now all additio is plainly forbidden Deut. 4. 2. and 12. 32. Prov. 30. 5. Therefore nothing can be added by your Pope or any, which is not contrary to the law of God. Your Doctors whom you rely vpon tel you the same: **nothing is to be added** (sayth Ambrose) **no though it seemes to be good.** That which hath not authority fro the scriptures (saith Hiero) is as easily cotened, as allowed. The answer you give to Deut. 12. 32. is; **what is here forbidden but an** **idolthen imitation, and immolation of their children &c.** Is here any prohibition, of explicating the true sense of the law? &c. I answer, you run into your former fault, abridging the scope of the text. To imitate the heathens, was vnlawfull: but to devise things of their own heads, yea and to imitate God otherwise then he commaunded them, was wicked also. Proove in Ieroboam, who made a feast not like the heathens, but like the feast in Iudah, 1 King. 12. 32. yet was it sinful, and the holy Ghost brandeth

1 L. de pa-

radif. c. 12.

* Coment.

in Mat. 23.

S. 9.

death him with forging the moneth out of his own hart, v. 33. Many of your Popes idolatrous feasts, have nothing so good a colour. And your devised worship of Lord, Lady, Angels, Saint, Popes, Confessors &c. is not onely an imitation of the heathens, but an idolatrie worse then many of theirs; as when we have ended these questions in hand, I will undertake to prove vnto you. As for explicating the law, I before approved it.

Your former reason from the 4. commandment, you seek * to vphold * S. 10. p. 100. with a staffe of reed. For when God gives many commandements, why will you make the keeping of one to be the keeping of all? In deed, if he had given but one precept, and men had given the rest: it were somewhat that you say. But they are all given by the same God, to be our † life and † Deut 6. 24. 25. righteousness if we keep them. For man to add any thing to the 4. or to any, or to all the commandements, is an odious syn. Mat. 15. 9.

Whereas against all additions to Gods word, I † alleadged Prov. 30. 6. and Gal. 3. 15. to overthrow your fraudulent distinction: you frame † See pag. 55. 56. a reply † to Gal. 1. 8. which place I produced not. In Gal. 3. 15. the Apostle sheweth frō the similitude of a mans Testamēt, that much more vnto Gods, nothing may be added. Against this, you having nothing justly to except: doo choose to your selfe an other place, more easy to pervert. What els dooth this bewray, but the helplesnes of your cause? Now to folow your wādringes: What dooth Gal. 1. 8. say against that I set down? The word **besides**, meaneth as you think, **contrary to**, and not **more** then they had receaved: because he forbidds not any explication or true gloss &c. I answer, you weary your selfe and others, to prove that which none denyeth. Explications of Gods law by the mouth of his ministers, are allowed of God, Nehem. 8. 8. these are not additions, such as God forbiddes, Galat. 3. 15. Our question is of other or **more** lawes or doctrines then God hath taught. And vnto those which the Prophets had writtē, and Paul with the other Apostles taught, none might be added. For he kept back nothing that was profitable, but taught the whole counsel of God, Act. 20. 20. 27. so then whatsoever men could add **more** or **besides**, was not profitable, neyther any of Gods counsel: therefore it was **contrary**, and so may be put among Popes traditions. For their doctrines and traditions are as evidently contrary to Gods word, as darknes is to light. Such be your image worship, contrary to Exo. 20. 4. your praying to creatures, contrary to Mat. 4. 10. Rom. 1. 25. service in a barbarous vnknewen tongue, contrary to 1 Cor. 14. 11, 16. 18. robbing the people of the chalice in the sacrament, contrary to Mat. 26. 27. justification by mens works, contrary to Rom. 3. 20. 23. 24. and 4. 2, 3, &c. and many other idolatrous observations, as plainly contrary to Gods law, ever vvere the abominations of the heathen. Finally Chrysostome, a Doctor whome you rely vpon, * sayth that * Chryl. ad Paul preferreth the scriptures, before Angels from heaven. Here then Gal. 1. (if you wil beleewe him,) is no place at al for vnwrittē traditions. Whereas you † bring Rom. 16. 17. to shew that para meaneth **contrary**, no man † S. 14. denyeth it: but that it signifieth no more then **contrary**, in your sense, you

you prove not. In Rom. 1. 25. you may see para ton Htissanta, meaneeth any thing besides the creator onely. But our strife was not about para, or Gal. 1. 8.

PS. 15.

You * say, as the Prophets additions to Moses law, were Gods, so the churches definitions are Gods, not mans. I deny your assertion: the churches additions, (which you call definitions) are not Gods, as the Prophets writings, that were added to Moses books: you are not farr fro blasphemie in making such a comparifon. If that were true, you might read and expound as authentick scriptures, your churches additions and Popes traditions, as Christ read Esaias the Prophet; and expounded him in the synagogue, Luk. 4: 17. — 21.

The proofs you would bring are, Luk. 10. 16. he that heareth you, heareth me &c. Mat. 18. 17. 18. tel the church &c. Deut. 19. 15. (or 17.) they shall stand before the Lord, before the Priests &c. I answer, these scriptures shewe not that they might add any thing to the word of God: but they prove the contrary: For they were sent to preach the Gospel, Mark. 16. 15. & that was Gods word, not any creatures. Thes. 2. 4. 13. So they were not additions nor definitions of their own: such as your church makes. Also the Priests were bound to teach Gods lawes, not their owne, Ezek. 44. 24. And so the hearing of them that teach Gods word, is the hearing of God himself in his ministers. But the contrary: to hear the churches traditions is not to hear God: for they were many against God, as you may see, Mark. 7. 3. 4. 9. 10. &c. For els behold what strange doctrine you will bring in, viz. that everie church, yea every preist and minister, may make additions to Gods law; and the people must be bound so to receive them as Gods word. Here to helpe your selfe, you retire to your old skonce, saying * it is true of particular churches, but so farr as their doctrine accordeth with the Romane catholick church. A meer fiction of your own head, what one title of Gods word doo you or can you bring for this stuff? did Christ in Luk. 10. 16. speak to the church of Rome, more then to the Church of Corinth Ephesus or any other? you make your Roman Church an idol, by putting her in Gods place, † to give lawes, you make her a monster, whiles being a particular Church, you proclaym her for the catholick, that is universal Church. † Isa. 33. 22. And her doctrine, if it accord not with Christs, as it dooth not: is with her to be abhorred and accursed. Gal. 1. 8. By this which hath bene sayd; let the prudent judge, how soundly you have proved that any other word or doctrine, then Gods, may be brought into the Church for a ground of our faith: which was the first thing in controversie.

† Isa. 33. 22.

Iam. 4. 12.

2. Part.

† S. 18. p.

102.

The 2. part that you are to prove (as you † say) is that the rule of our faith is not onely the written word, but jointly the unwritten word of God, tradition, and the authoritie of the Church, councils, fathers is the ultimate decider of all matters of controversie.

In this assertion you confusedly shuffle together for your advantage, the church, councils, & fathers. By the Church you mean your Romish Church, which is none of Christs: and therefore can judge no Christian controversie

controversie. Councils and fathers are named but for a show. For you regard nothing that Councils or Fathers say, vales your Pope approve it. On the contrary I hold that Gods written word is to be the rule of our faith; and by it all churches, Councils, Fathers are to be tried, whether they be of God or no. But let us hear your proofs.

That which was (say you) the total rule of our faith before the written word of God, may be wel the partial rule of our faith after, where the written word of God dooth not sufficiently expresse diverse mysteries of us to be beleaved. But tradition was a sufficient and total rule of our faith till IJoses time the first penman of the holy Ghost. Therefore traditiō now together with the written word, is a sufficient rule of our faith. The first prop. you say shalbe proved: the second you say is graunted by me. I answer, If the writings of God were as dark and deceitfull as is this your writing, it were woe with vs all. In the first proposition you say it may well be the partiall rule of our faith: in the conclusion you say, it is so. If I should say, It may well be your argument is deceytfull: and conclude therefore it is deceytfull: would you graunt the conclusion? yet is it truer then yours. For, That which was a rule before, may be a rule still, if it please God so to continue it; this you need not labour to prove. But that which was a rule before, neyther may nor can be a rule still, when God hath taken it away & put another in the sted. And this is the very truth, if you would receive it. For before Gods law was written, it was spoken; and by speech from the mouth of holy persons it was to be learned. But now it is written, by Gods commandment, Exod. 34. 27. & so sufficiently written, as Paul sayth it is able to make us wise vnto salvation, even perfect and perfectly furnished vnto every good work, 2. Tim. 3. 15. 17. away therefore with your partiall rule of unwritten traditions; they may not be, neyther are they any rule for our faith: for none must presume above that which is written 1 Cor. 4. 6. But you ad a clause to your proposition thus; where the written word dooth not sufficiently expresse diverse mysteries of us to be beleaved. And where is that trow we? In your assumption this clause dares not shew his face, for there it would convince you of falsehood. If you affirme it not, how frivolous & deceytfull is your argument? If you intend to assume it, though you expresse it not, (for so elsewhere you blame me for not vnderstanding your reasoning;) then say I by your assumption you intend a lye against the truth, and a slander against me. It is a ly against the truth to say, that the holy bible which we have written, dooth not sufficiently expresse diverse mysteries of us to be beleaved: I have before disproved this by evident testimonies from heaven, which you cannot withstand. Ioh. 20. 31. 2 Tim. 3. 15. 17. Rom. 16. 25. 26. 1 Cor. 15. 3. 4. Act. 16. 22. Ioh. 8. 39. It is a slander against me, when you say I graunt your IJnion; for if this clause be there intended, I did and doo disclaime it.

Your conclusion can be no better then your premisses: even false and fraudulent. Which that you (or others at least) may the better espye, I

wil thew how you wrap vp things in confusion and darknes. First **Tradition**, which title you claym for your **unwritten** mysteries, is as well the word of God **written** as **unwritten**, 2. Thes. 2. 15. but you doo oppose it to the **written** word. Secondly, holy Tradition or Doctrine by word of mouth, was delivered alwayes by holy persons: even as holy Tradition or doctrine by writing, was delivered alwayes by holy scriptures. The holy persons that spake, were eyther **God** himselfe, (as to Moses in the Mount; to Iob in the whirlwind:) or some Angel, (as to Abraham, Iakob, &c.) or, some holy man of God, (as Peter I sayth,) spake being moved by the holy Ghost. So Abraham is called a Prophet; and so was Iakob and all the holy patriarches from Adam to Moses, &c. The manner of speaking the word was also diverse, as by visions, or by dreames, or by playn speech mouth to mouth, or by secret motion of the holy Ghost. Now you shew not vvhich of these wayes your traditions come: onely you give vs a generall paralogisme, vvhich vvill serve as vvell to maynteyn H. N. or Mahomet, vvith their new Gospel and Alkoran, as the Pope vvith his new Canon law. For thus may Mahomet, or the Familist reason: that vvhich was a rule heretofore, may be a rule stil: but the word of God given by visions, revelations and instinct of the spirit, was a rule heretofore: therefore it is so stil; at least in part. Here is as good and true an argument as yours: that your Logik vvill persvade as soone to Mahometisme, or Familisme; as vnto Popery. Now as for the persons, there vvill be no disparagement. For Mahomet himselfe, or H. N. vvill as easily be proved to be holy men of God, as Pope Iohn the 23. vvho was judged by the Council of Constance to be a **diuine incarnate**; and as other your reprobate Popes that vvere **monsters among men**, for their beastly life til their dying day, as your ovvn vvriters doo record, and your selfe in this your vvriting deny it not, nor defend them herein. And now I pray you tel me, vvhy men may not be induced by your manner of reasoning, as vvell to receive the Turks Alkoran, and H. N. his **Evangelium regni**, as your Popish decretals. I find no more mention in Gods book, that the Pope of Rome in the vvest churches, should be a diuine person to give heavenly traditions, then that Mahomet in the East, should be the man of God. You find not so much as the Popes name, much less his provvd office spoken of (for good) in the Bible. You tel us of the promise to Peter, Mat. 16. and Mahomet telleth us of the promise of the comforter, Ioh. 16. 7. That the Pope is head of the church, is as vnpossible for you to prove by Gods law, as it is for the Turks to prove that Mahomet is that **Comforter**. You vvould have vs take the Popes ovvn word for a vvarrant: the Turks vvould have us take Mahomets word for a vvarrant. The truth is, these both vvith their new doctrines and traditions, are the curse and scourge of God vpon the world; because they received not the love of the truth, therefore God hath sent them strong delusion to beleeve lyes, as th' Apostle prophesied: 2 Thes. 2. 10. 11. You proceed, & for **unwritten** tradition cite some scriptures, Deu. 33. 7. Ps. 43. 1. & Ps. 77. Pro. 1. 8. Esa. 38. 19. Jer. 6. 16. Eccus. 8. 11. 4. Esd. 14. 8. 2 Thes. 2. 15. 1.

The 1. 15. 1. Tim. 6. 20. 2. Tim. 2. 1 from all which you* infer, that **J** * p. 103.
raelites and Christians were to be directed by the help of traditions.
 I answer, your reasons from most of these and the like places, I have taken
 away in my † former writings. Here you repeat the same scriptures again † See pag.
 but answer not what I sayd: you may thus doo a 100. times, and vveary 25. 26. 72.
 men vvith your tautologies Vnto the things vvhich heretofore I vvrote
 (and vvhereto I referr you) I novv add. All parents vvere bound to
 teach Gods lawv to their children; and children to heare & obey their
 parents in the Lord. Deut. 6. 7. Eph. 6. 1. 4. If this serves for traditions,
 then vvunvvritten verities from all parents mouths, vvere to be received as
 oracles of God. If you hold thus, I pray you tel it plainly: If not, then
 shevv vvhich parents had the facultie to teach traditions, and vvhich
 had not.

2. The traditions vvhich those scriptures speak of, being novv vvrit- † as in Ps
 ten † are a part of the canonicall bible to be read and expounded in the 44. & 78.
 church, as being † inspired of God, profitable to teach &c. if such be the &c.
 traditions of your fathers, Councils, Popes, which the vvorld seeth now 12 Tim. 3. 16
 vvritten; then are they to be acknowledged also scripture inspired of
 God, (as Paul speaketh) and so to be read and expounded in churches,
 as other books of the Prophets and Apostles. For all Gods divine oracles
 and traditions, are of equall authority. If you esteem your decretals of
 this vvorth, I pray you tel me in your next. If not, then the scriptures
 by you cited, vvill justify your Popes traditions, no more then the Pha-
 risees, Mar. 7. 3. 6. 7. 8. 9. - 13.

That the Doctrines taught by the fathers in Psal. * 44. and 78. * (or as you
 vvere vvrittē traditions, the particulars in the Psalms doo evince, against reckon 43.
 your too bold asseveratiōs. For the casting out of the hethens, & planting & 77.)
 Israel, spoken of in Ps. 44. was largely vvritten in the book of Iosua. The
 things rehearsed throughout Psal. 78. are writtē in Exo. Num. Ios. Sam. &c.
 So the evident scriptures doo cōvince you. The old & good vvay, Ier. 6. 16
 vvvas the law taught by Moses and the Prophets, Psal. 103. 7. Deut. 8. 6. &
 9. 12. and 11. 22. 28. and 31. 29. Iudg. 2. 17. this law vvvas vvritten, and to
 this did the Prophets call the people Isa. 8. 20. Mal. 4. 4. and from the o-
 ther ordinances of their fathers, Ezek. 20. 18. And this, vvith the accom-
 plishment of the promises vpon them that vvalked therein, vvvas the truth
 vvhich the fathers should tel their children, Isa. 38. 19. as appeareth Deu.
 6. 6. 7. Ioh. 17. 17. And the things vvhich Solomon teacheth as a father
 Prov. 1. 8. &c. are vvritten in that & other his books, Prov. 22. 20. Eccl.
 12. 10. and of other things he vvilleth us to take heed, Eccle. 12. 12. That
 strange it is, any man reading the scriptures, should plead against them as
 insufficient to teach us all doctrines needfull for salvation.

Vnto Ecclus. 8. 11. (I think you meane v. 8. 9.) I answer the book is not
 authentik, and so proves nothing, yet if the author mean the **Elders**
 doctrine agreeable to the law: his counsel is † good. If he mean other † Mal. 4. 4.
 humane traditions of the Iewes, then I answer, the vvisdome of Iesus the Isa. 8. 20.
 son of Sirach herein is proved to be foolishnes, by the doctrine of Iesus

the Son of God, Mark. 7. 7. 8. - 13.

Vnto 4. Esdr. 14. 5. 6. I answer; the author is a fit man to bolster vpon
 * 1 Thes. 2. 9 popish traditions, by * signes and lying vvonders. He telleth (as you tal-
 † S. 23. p. lege) of doctrines that Moses vvas not to teach but to hide. These then
 104. apperteyned neyther to law nor gospel, Deu. 32. 4. Rom 10. 5. 6. 8. I am
 † 1 Esdr. 14. Gods law vvas tburnt, and that he vvould vvrite agayn all that had been
 21. 22. & doon in the vvorld since the beginning. This lye is vvorthy to be put in-
 chap. 4. 23. to your Legendaurie: But what forgeries vvill not you bring to help
 your Pope withal. To this also you may ad if you please, your tale fathered
 vpon Dyonysius Areop. with the vvriter thereof: as vnlike that Di-
 onyse in Act. 17. as Esdras the 2. vvas to Ezra the first.

Vnto 2. Thes. 2. 15. I answer, all Pauls traditions I vvill gladly admitt
 of: but not of the Popes therefore, any more then of Mahomets. Besides
 Paul taught nothing but from the vvrittē law, Act. 26. 22. yea that which
 he taught by word to these Thessalonians, was from the scriptures, as you
 may see, Act. 17. 1. 2. 3.

Vnto: 1 Tim. 6. 20. and 2. Tim. 2. 1. I answer as to the former: what-
 soever doctrine is Apostolik, is also authenticall: and I imbrace it. The
 thing committed first from God to Paul, from Paul to Timothie, from
 Timothie to others, vvas the sound doctrine of the Gospel, 1. Tim. 1. 11. 1.
 Tim. 1. 10. 11. All vvich is written in the bible, sufficient for faith, for all
 good workes, and for vv wisdom vnto salvation, 2. Tim. 3. 15. 17. So that
 vnwritten traditions are needless for the gospel of life; though necessary
 I graunt for the stablishment of Poperie. Besides you mark not, that this
 committing of the vvord to Timothie, and by him to others: will cary
 the crown away frō Peters feigned successor the Pope. That Timothies
 successors at Ephesus, have more to shew for themselves, thē the Byshops
 of Rome, for authority of vnwritten traditions, if any there be.

1 S. 23.

Whereas you say: **S. Paul spake the hidden mysteries in secret:**
 I know not vvhere you learned this, vnless by some secret tradition at
 Rome. For if they vv ere the **hidden mysteries** of the Gospell; Christ wil-
 led * them to be preached openly; and Paul himselfe testifieth that they
 † Rō. 16. 25 vv ere t published among all nations, even to t every creature vnder hea-
 26. ven, and he vvrote his Epistles (which conteyn the hidden t mysteries of
 † Colof. 1, the wisdom of God) to vv hole churches, to be read to * all the brethren.
 23. True it is he taught them orderly, first the rudiments of religion or doc-
 † Ephes. 3, 4 trines of the beginning of Christ, vvich he calleth " **milk**: then, the
 * 1 Thes. 5. higher mysteries which he caleth strong meat. Which order of his, all
 27. good Byshops and ministers of Christ should follow stil, in feeding their
 " 1 Cor 3, flocks. But that the mysteries of Christ should be spokē by him in secret,
 2. Heb. 5, so as the yonger Christians might not freely hear or read them, as you
 gather: is a tradition of your own. There is none of his Epistles, vvhere-
 in you may not find both milk and strong meat: and as he vvrote, so he
 spake in his sermons. It may be you have reference to 1 Cor. 2. 7. **we**
speak the wisdom of God in a mystrie, even the hidden wisdom &c.

If so, then you corrupt both Pauls vvords & meaning. The mysteries were not hidden or concealed from any Christian: but from the printers of the world, and naturall man, as the words following manifest 1 Cor. 3. 8. 14. and hidden, not as vnlawfull for them to heare, but as vnpossible for them to vnderstand* though they heard: because in their vvordly wisdom, they despised God. 1 Cor. 1. 18, 20, 21. &c. Thus men may see into what straits you are driven to find out your traditions, which cannot be mainteyned but by wresting the texts. * Act. 18, 26
27.

The 3. thing which you vndertake to shew, is, that your reasons for all my answers remain in full force. you repete your 1. reason thus. The 3.
Part.
18. 26, pag.
105.

That which is not known for Gods word, cannot be the rule of faith. But scriptures by themselves are not knowen for Gods word: go. Scriptures by themselves are not the rule of faith.

I answer, first by imitating your argument thus.

That vvwhich is not knowen for Gods word, cannot be the rule of faith.

But Popes traditions are not knowen for Gods word.

Therefore Popes traditions are not the rule of faith.

On the contrary I reason thus.

That vvwhich is known for Gods word, is to be the rule of faith.

The holy scripture is known for Gods word,

Therefore it is to be the rule of faith.

The first proposition is by your selfe here proved.

The second, was also by your selfe graunted S. 3. where you said of the scriptures thus, we reverence them as Gods holy word, derived from the fulnes of truth &c.

The conclusion must follow of the premisses: so the truth hath wonne for the book of God: & your error for vvvritten traditions must give place: or ells your owne mouth shall condemne you.

Secondly I answer, your argument is deceytfull as your former vvas. For (to omitt, that it is all of negatives, vvwhich in strict reasoning should not be,) you add a term in the 2. proposition vvwhich vvas not in the first, viz, by themselves, vvwhich also you put in the conclusion. This is no right nor faithful vvay of reasoning. If (as your manner is) you vvould have me to vnderstand it in the first: I vvill so. Then it is thus: That vvwhich is not by it self known for Gods word, cannot be the rule of faith. This now I deny: and your proof is vvanting. The proof vvwhich you make for it as you had set it down; I admitt of concerning the vvord of God: onely vvwhere you extend Gods vvord, to the definitions of the church &c. I run not so farr vvith you. But require you to prove your churches, councils, fathers definitions, to be Gods vvord: vvwhich you doo not.

Your 2. proposition I deny: for the scriptures by themselves (vvithout your traditions) may as easily be known for Gods vvord; as the Sun in the firmament may be known to give light, vvwithout a candle. This I vvill manifest hereafter. You seek to prove your assertion by authority of men, That I refuse as insufficient, by authority of Christ vvho shew-

th their religion to be vayne, which teach for doctrines the precepts of men Mat. 15. 9. Secondly you allege a reason. Since we doo not see or heare God in his known Prophets to write or speak the word etc. there must (you say) be one certayn rule or depositum fidei. As 1 Tim. 6. 20. 2. Tim. 1. 13. 14. have thou a form of sound of words etc. whence you gather that Christians must keep acertain platfome of words delivered to them over and above Pauls epistles: amongst which you name for one, Transsubstantiation. I answer, first God his wisdom, power majesty, truth &c. are to be seen as evidently in the writings of the Prophets and Apostles; as his eternall power and Godhead are to be seen in the creatures of the world, Rom. 1. Pl. 19. although Atheists cannot see these in the one, nor Papists in the other. Secondly as men doo not hear God vocally in his Prophets: so if they did hear him in them, or in Christ his sonn, yet could they not beleieve, vnless Gods spirit illuminated their harts, Iohn. 12. 37. 39. So your reason is against Christ himselfe, as well as against the scripture. Thirdly the church (whereto you would send us,) when it sayth this is Gods word, how shall men know it so to be, any more then they knew the words that Christ spake to be Gods? vnless you lift vp your church above Christ.

Fourthly, what church mean you; Greek, or Latine, or Ethiopian? and how shall men know Christs Church from Antichrists? And if the Latin church tel us the fables of Tobit and Iudith, are Gods canonicall scripture; and the Greek church say they are nor, but apocryphal; which of these shall we beleieve? Thus you would draw us into a wilderness, wherein we may loose all stay of faith, and fall eyther into despayr or atheisme.

To those words of Paul I have answered before: and (to let pass your mistaking as if he did inioyn a sound of words, as you vwrite;) further I would have you manifest if you can, vwho are Timothees successors and vvith vvhom he left Pauls depositum, as you call it? And how a man may know your kenophonie and monstrous word of Transsubstantiation, to be one of Pauls holisom words, rather then the Lutherans Consubstantiation?

*S. 29. Your contending against the distinction vvwhich I gave of beleieving things necessary to salvation, and other things not necessary, as, vvwhether Peter were ever at Rome or no, and the like: I leave to the judicious reader, seeing you cannot or vvill not vnderstand and rest in the truth.

16. 30. p. 106. Your marginall argument, that The vvritten word is not proved by an other vvritten word; therefore by tradition: I reject as false and inconsequent: so proved in my former writing. You in reciting the scriptures vvwhich I brought, doo maym the texts, to ease your shoulders, In Iohn 10. 30. 31. you leave out these words, and that in beleieving you might have life through his name. So in 1 Tim. 3. 16. 17. you neither mention nor answer this, that by the scriptures the man of God may be perfect and perfectly fitted vnto every good vvork. Whereby is proved that faith vnto life, and every good vvork may be learned out of the

* See pag. 7. 18. 19.

18. 31.

of the

of the scripture, as I inferred. When you cannot answer, you call me the perverter of the holy Ghost. Let the prudent judge.

Vnto your answers * made to my evident demonstrations by the book of God, that the scriptures and spirit of God are sufficient to prove and approve themselves to every conscience: I need not make any replye, but leave it vnto judgment. But to help you (if it may be) I vwill breecfly note your oversights.

* S. 32. &c.
p. 106.

1. You allege my words sundrie times as if I had sayd, **Gods spirit is in all people**: vvhich I never spake nor thought, but proved the contrary by Ioh. 14. 17. I sayd Gods spirit is in all his people: vvhich if you doubt of, see Rom 8.9.16. & Ioh. 2. 27. You barely say (and prove not) that in actu 2. the scriptures need testimony of others, besides God and his spirit, and themselves; meaning your Church and Pope: you seem to say the like of Christ himself; as others of your side have playnly spoken. By which blasphemie, God must be beholding to men, Christ to the Pope, that by their witness men may beleeeve in Christ and his vword. The contrary is evident by Mat. 16. 17. flesh & blood (sayth Christ) hath not reveled it vnto thee, but my father vvhich is in heaven. See also Gal. 1. 16. 17. and 2. 6.9. 3. You are often vpp agayn vwith your bastard phrase of the **private spirit**; vvhich al Gods children, have the publick or catholick spirit (if you vwill so call it) as I playnly proved in my former vvriting; & you have nothing to say against it, but that the spirit **worketh otherwise in the head then in the foot**: * S. 80. vvhich is a manifest tergiversation, vvhich in due place.

† S. 32. 33.
34.

4. You cary your self in this passage about the spirit of God, as a fish out of the element; as having no relish or feeling of this heavenly grace, whereat I much marvel not, though I am sory for it. Enter into your self and see by vvhich spirit you doo discern the Pope to be Christs vicar (as you suppose) and his traditions to be Christs oracles. Will you not say it is by the spirit of God? Now vve are assured that Christ is more able to furnish us vwith the spirit of God, then the Pope is to furnish you. That you perceive not Gods spirit to be in us, but reproch us, it is not strange: for the vworld (as Christ sayth) seeth him not neyther knoweth him. Your fathers also could not perceive Gods spirit to be in Christ himself; but sayd he had an * vnclen spirit: and we his servants are not better then our Lord. 5. So for the majesty of the scriptures shining as the sun in his strength; & by their majesty, vvifdom, harmony &c. proving & approving themselves & one an other to the faithfull conscience; you turne & vvind, because we canot perswade the Arians &c. by conference of scriptures to beleeeve aright. It is not what vve can perswade others, but our selves. For there are many Arians and other heretiks vvhich you vwith your fathers, councils, Popes, are not able to convert. Yet you think your Popes decrees are Gods vword: and vve know that the holy scriptures are so indeed. And the more to convince you, look to your Mr. (as you called him) Cardinall Bellarmine, and see a sound argument of his, to prove the knowledge and assurance of the scriptures to be of God, by the testimony of the scripture it selfe, Bellar. de verb. dei

† S. 35.

“ Ioh. 14.

17.

* Mark. 3. 30

† S. 36.

I. 1. c. 2. argument 4.

*S. 37. P.
108.

6. You ask *a question thinking to intangle me, what the seal of the spirit is: and you suppose divers answers. Because you are so partial a judge of my spirit, I pray aske your Pope, what the seale of his spirit is, and how he discerns scripture, & whether he build without ground, as you say I doo. Look what he can wel answer for himself to satisfy your conscience, that think to be answered by me. In the mean while, mind that the seal of the spirit is for my own assurance and comfort: which concerneth an other man nothing. 2 Cor. 1. 22. 1 Cor. 2. 11.

†S. 38.

7. You having my answer already, doo refuse † it: saying it is most false that the scriptures are distinguished (from other books) by themselves, as light from darknes. For then (say you) every one that had but naturall perfection of the organ and free proposing of the object, should distinguish this light. This (say I) is most true: for the law of God is a light, Prov. 6. 23. which when it is by him free proposed, and the

† 1 Cor. 2.

14.

† Ephes. 1.

17. 18.

† Colos. 3.

10.

*S. 3.

organ that is the mind of man (which now is † blinded) recovereth naturall perfection, that is to say, is † illuminated or renewed in knowledge after the image of him that created it, every such man with his perfect organ, seeth the word of God to be in the scriptures, as every man that hath a perfect naturall ey, seeth the light of the sun: and can assure himself hereof, though he goe not to Rome to ask the Pope whether the sun gives light or no. But you are as a man without sense, that though the sun shine at noon day, yet if the Pope say it is midnight you will beleeve him: & so on the contrary, For you * profess to beleeve each part of scripture to be Gods holy word, derived from the fulnes of truth. Now this is because the Pope tells you so, and he tells you also that the books of Tobit, Iudith, Maccabees, &c. are scripture canonicall, although in them there be apparant lyes, as you may see Tobit 12. 15. compared with Tob. 15. 18. Iudith 9. 2. compared with Gen. 49. 5. 6. 1 Mac. 6. 16. compared with 2 Mac. 1. 16. 2 Mac. 1. 19. compared with 2 King. 25. 1. &c. so 2 Mac. 1. 20. 21. 22. 31. & many the like. Now though the Apostle sayth, no lye is of the truth, 1 Ioh. 2. 21. yet you beleeve these lyes are derived from the fulnes of truth, because the Pope will have it so to be. Thus the blind lead the blind into the ditch.

† S. 40.

So you doo not by your private spirit, (as you † say) distinguish hereticks from true beleevers, but by the definitions and declarations of the church; that is (I trow) of the Pope. I shewed you a better way by the Apostle, 1 Ioh. 4. 1. 4. but you love darknes better then light. And by your grounds, if you had lived in Christs dayes on earth, you would have distinguished Christ as an heretick from true beleeving Iewes, by the definitions of that church and Priesthood.

† Ioh. 9. 22.

† S. 41.

Vnto Iewes, you confess † you must shew other grounds, then your Popes authority: But if they retort vpon you your private spirit, as you doo to me, eyther your mouth is stopped, or your conscience in pleading against me as you doo, is corrupted. Yea when you are driven about the high Priests that condemned Christ, to say "their ignorance was most

*S. 43.

blurable

vincible by their own law, (which was the scriptures:) your own mouth giveth sentence against you. For by the same law, say I, the ignorance of your Romish Priesthood is most vincible also. Your owne traditions are of no more force against us, then the Jewes* were against Christ.

You charge me with **† racking many wrested places of scripture to prove the church of God invisible:** and you oppose many scriptures against it: I answer, eyther your care was litle, or your conscience was large, to write so vntreuly. The question was whether the church erred or no: that I proved by **† many examples and testimonies of scripture,** (as is to be seen in my former writing:) when your mouth is stopped her in, you pass by all that I alleged, and turne to another matter wherein you seem to say somewhat; and answer **† vnto scriptures** which I mentioned not. I mean to hold to the point, and not to follow your wandrings, which are in the moveable pathes of that strange womā, Pro. 5.6.

That which you answer **† to my demonstration of the Labrynth of your religion,** leading to the Pope &c. I shall not bestow labour to reply upon, but leave it to judgment: & so for * your answers to the scriptures by me alleged; for I will not strive to have the last word. Whither I answered nothing (as you say) to your reason, let the reader **† see.**

Your 2. Argument from the hardnes of the scriptures you agayn I repete and dilate. Seing you make no other prooffe then was before, I vvill not follow you to repete my answers, but refer to my former **† writings.**

To prov. 8.8.9. you reply **† it is to be understood epyther of generall doctrine, or of precepts of manners and good life.** I answer, you ought not so to restrayn it. For wisdom there sayth al her words are righteous, all are playn: will you say, nay? generall doctrines are playn, but not particular: precepts of manners, but not of faith. Belike then the foolish woman, (that whore of Babylon, Apo. 17.) must explain matters of faith, and particular doctrines. Well, I shall content me with Wisedoms playn words, and vvhat she teacheth not, I regard not to learne: if you vvill needs goe to the banket of stollen **† vvaters** and hid bread, know that the **† dead** are there, if you vvill take vvarning.

Where I shewed how your Popes determinations make Gods law more hard to simple men, instancing the second commandement, corrupted by your glosses and distinctions.

You take vpon you to **† defend your image worship** by the brazen Serpent and Cherubims. And might not Ieroboam so have defended his golden calves? Gods law sayth * Thou shalt not make to thy self any similitudes: thou shalt not bow down to them nor vvorship them: you make many similitudes of God, Christ, Angels, men, vvomen, crosses, &c. and yee bow down before them, vvhereas the similitudes vvich God commanded yvere not to be vvorshiped, as you doo the crosses: the brazen Serpent vvich you allege, shewes it. Besides vvill your Pope take vpon him Gods place and power, and make vvhat images he thinks good, because God made such as pleased him? Why then if he had lived in Iero-

* Mar. 7. 5.

&c.

† S. 44. &c.

to 54. p.

109.

† See be-

fore, in p.

62. 63.

† S. 45. 46.

47. &c. p.

110.

† S. 14. &c.

p. 111.

† S. 57. 58.

† S. 56.

† pag. 64.

2. Argu-

ment.

† S. 61. &c.

p. 112.

† pag. 65.

† S. 66 p.

113.

† Prov. 9. 13

† S. 17.

† Pro. 9. 17.

† v. 18.

† S. 67.

† S. 67.

† S. 67.

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† S. 67.

† S. 67.

*Psa. 119.
105.

booms dayes, he might have made a Temple at Bethel, because God made one in Ierusalem: and set vp Preists, altars, sacrifices of his own head, because God had appointed such in Iudah. And now, let your Pope make new Churches, new Sacraments, new Ministeries, yea & an other Testament, because Christ did so. But for your idolatries, they pertain to another place then this. I leave it to the judgment of every godly hart, whether your Popish glosses, decrees, distinctions &c. be not more dark and intricate then the holy scriptures, which are "a lamp to our feet and a light to our pathes. And as for your Councils and Fathers, to whom so often you flee for help, when holy scriptures say you: they are so cross and intricate in themselves and one to another: that the Pope with all his guard could never yet, neyther ever will be able to reconcile them. Your Mr. Cardinall Bellarmine useth them as men doo Counters, that sometime stand for pounds, sometime for halfe pence. So he sometime alloweth the Doctors, sometime dismisseth them as erring from the truth. Yet you to brave your cause muster their names, whose vertues you doo not imitate.

† S. 68, p.
114.

You much blame me as for wilfull error in citing Card. Bellarmines writings as the determinations of the Pope. Beare with me, I knew not that your Cardinal had a private spirit differing from your Pope: and bear part of the blame with me your selfe, that referred me in your former writing to answer Bellarmine your master.

† S. 69. 70.
71.

See pag.
29. 30. 80.
81.

Vnto my proof fro 1 Cor. 4. 1. that the other Apostles were dispensers of Gods mysteries as well as Peter: & so other Bishops now, as well as the Bishop of Rome: you answer, **† they be all alike in power of order, but not of jurisdiction.** This your distinction I deny, and in my former writings disproved it: and you bring not, neyther can bring any word of God to confirme it: and therefore as your manner in such exigents is, you flee to humane authority. Now I graunt that your Popes throne is from men, or from the Dragon "if you will. But Gods word sayth, **A man can receiue nothing, unless it be given him from heauen: John. 3. 27.**

* S. 72. p.
115.
† S. 80.

From this you * pass to Act. 15. (afterwards you † goe back again to other things that in order were before.) I answered twise your reasons from that scripture, shewing how you constraine it beyond all reason: yet the 3. time you press it thus: From v. 6. **the Apostles and Ancients assembled:** you note it against us, that would (you say) have all men to give their voice and be present in council. I answer, in v. 4. it is shewed they were received of the Church, and of the Apostles and ancients. In v. 12. it is sayd, all the multitude kept silence. In v. 22. it is sayd, it seemed good to the Apostles & ancients with the whole church to send &c. In v. 23. the letters were thus written, The Apostles ancients and the brethren, unto the brethré &c. & v. 25. It seemed good to us vvhé vve were come together with one accord &c. All which doo manifest that the people were present, and not the Apostles and ancients onely; as you from an usual figurative † speech in v. 6. mistaken would collect,

† Synech-
doche.

From

From v. 7. you gather, that vwhen there vvas made a great disputati-
on, Peter rising up and speaking by his authority composed that great
disputation, that is sealed the height of their difference, which argues
superiority. And erstsoones you press this word great disputation, for
Peters rising by vvas before proved to be but a staff of reed for the
Pope. I answer, you dally vvith the holy scriptures unsufferably. The ar-
gument if it will help you should be this. Whosoever in a Council when
there is great disputation riseth up & speaketh, he is head of that coun-
cil; yea and of the vniuersal church. But Peter in a council, vwhen there
vvas great disputation rose up and spake: therefore he vvas head. I de-
ny your first proposition: as strayned against scripture and light of reason.
And I vvould pray you in sooth to answer, vvhither in the many conten-
tious Councils vvwhich have been since the Apostles dayes, there have
not been sundry men that rose up and spake when there was great dis-
putation: and vvhither they vvwere all heads of the church therefore.
That vvwhich you add, of Peters composing the great disputation by
his authoritie; is not of the text, but a gloss of your private spirit.

Your textenuating of the Apostle Iames his authority, vvho spake last,
and gave † judgment or sentence v. 19. sheweth hovv partiall you are for † S. 74. 75.
S. Peter. But I vvill cease from answering vvords of vvind. Let him that
readeth that scripture judge, vvhither of the two had the chiefest place. † Krino.

Your exception that it is not sayd Peter spoke those words risen
but when he was rising; (as if you vvould put a cushion vnder him to sit
down agayn:) is altogether vnworthy to be answered. For, (besides that
the very same speech is used of Gamaliel, as I told you, in Act. 5. 34.) you
might even as vvell say, that Peter vvvent not to Ioppa risen, but wgen he
was rising, Act. 9. 39. and that Peter vvas sent to goe " to Cornelius,
and Paul to goe " to Damascus, not vvhen they vvwere risen but vvhen
they vvwere rising: seing there is one and the same † vvord and phrase u-
sed in all these and sundry other like places. But such traditionall expo-
sitions of holy scripture, is your church fayn to use for vvant of better,
to bolster vp her preeminence. † S. 76. p. 116.

Gamaliel (you † say) spake rather as a freind then as a iudge: as a
Cardinall in the Popes conclavi, rather then as a Pope. Be it so; yet he
rose up I trow vvhen he spake: so then rising up to speak, is no proof
of superiority; and you might have spared this strife about your frivolous
reason. " Act. 10. 20. " Act. 22. 10. † Anastas,

Yet from Act. 13. 16. you " vvould gather by Pauls rising up in the
Synagogue, that he vvas theif preacher. Well, let your argument from
rising to speak, be layd up in the Popes conclavi: for to prove his pree-
minence if need be, to speak in a church, as Paul did in that synagogue. † S. 77. 78. 117.

You berthink you, and turn " back to your other perverted place of 2.
Pet. 1. 20. cited (as you pretend) by you thus, No prophesy is made by pri-
vate interpretation, vvwhich you say I call and doo not prove a bastarb
phrase. I answer you vvise cited it, private spirit interpretation, and
had vvritten it so this third time, but blotted out the vvord spirit. Your
own

fidias epis-
luseos.

† Propria
interpreta-
tione. En-
glished by
Mr. I. A.
private spi-
rit inter-
pretation.
‡ S. 80.

¶ S. 82.

¶ S. 83.

¶ S. 85.

† S. 88.

3. Arg.

¶ S. 89. p.

g. 19.

own handwriting therefore convinceth you of vnt ruth, not me of bad conscience as you charge me. I did and doo call it a **bastard phrase**, as being of your own or of the Popes begetting, for th' Apostle Peter neyther spake nor meant so. You add to his words, and therefore are reprov'd of God, Prov. 30. 6. you swary from your authentik Latin translation, and therefore are reprov'd by your own canon law.

I proved by the scriptures, Ephe. 4. 4. Rom. 12. 4. &c. 1 Cor. 12. 4. 8. 9. &c. that there is but one spirit which al Gods people have; though in divers mesures; as mans body hath but one soul or spirit to quicken it. This you not being able to deny, doo vvind away, and except; † though it be the same soul, yet it worketh otherwise in the head, then in the foot etc. I answer, it is very true. You inferr then, that so it belongs to the head of the church and not to every craftsman, to interpret scriptures. Why: are ther no members in a mans body, between the head and the heels: that you make such a leap? Is there no mean between the head and every craftsman? What place then is there for your Cardinals, Bishops, Preists, Doctors, Iesuits &c. they are not the head of the church: yet you think them higher then the feet. But if this your answer be good, then though Peter were head (as you erroneously think,) I hope the spirit wrought otherwise in him then it did in that divil incarnate Pope John the 12. and in other your monstrous & vvicked Popes; as your own friends doo vvitnes against them. Then had those beasts a private spirit; vvorse then any an honest craftsman: then it belonged not to them to interpret scriptures. No nor to your Preists and Iesuits unless you vvill make them heads? A little after, I touching Pope Stephen, vvho repelled the decrees of his predecessor Pope Formosus: you vvould have him to doo this, not as the head of the church, but out of the violence of his private spirit. I like vvell of your answer, and think the very same of all the Popes traditions: and therefore the private spirit, vvich so oft you entwite me vvith; I return into your own hands, to be kept as the Popes **Depositum**.

You pretend, " that for all the vvickednes of some Popes, God hath stil preserved the unity of faith in your church. And that never any Pope by his definitive sentence did define heresie. I answer, if the Pope may be judge as vvith you he is, I vvarrant you he vvill never condemn himself of heresie. But if Gods word be judge, many heresies are easy to be found in your late council of Trent and in many Popes decrees. Which vvill come to be scanned in particular doctrines, after these generall grounds are ended.

Your digression* to another vvriter, I omitt: you may seek answer (if you please) of himself.

And your author to vvhom you † send me for satisfaction about your Popes power of dispensations, I shall read vvhen I have leysure therto.

Your 3. Argument you † set down now (upon your memorie) otherwise then ever before, thus. **That vvich hath still been a rule to the that have erred, cannot be a certain rule to direct all in faith. But the**

the scripture interpreted by the private spirit (as every one pretends given from God) hath led many into dangerous and horrible errors. go. the scriptures though directed by the private spirit's interpretation cannot be a rule of faith. I answer, your conclusion I grant, (though your argument be flawed;) for the private spirit, wee found whileare to be the violent spirit of the Pope, or his like. And scripture directed (or rather perverted) by such a spirit, cannot in deed be a rule of faith.

Against your 2. Proposition I except, it implieth a fallacie putting that for the cause, which is not the cause. The scriptures never led any into error: but vnclearned and unstable persons, pervert all scriptures (as the Apostle sayth) unto their own destruction: the cause hereof is not the scriptures but mens corruption. The Pharisees perverted the doctrines spoken by our Saviour Christ himselfe, yet I hope you will not deny but his heavenly words was a certayn rule to direct all in faith. So the proof of your minor, faileth you.

Against your first proposition, (which you say is most certayn) I except as not playn, and so deceitfull. **That which is a rule to them that err,** (understanding, of it own nature and properly) **cannot be a certayn rule to direct all in faith.** But now to assume, **that the scripture is such;** were blasphemie. Agayn, **That which is a rule to them that err,** (to weet a rule by accident, through their ignorance or malice abusing it,) **cannot be a certayn rule to direct al (Gods people) in faith:** now I deny the proposition: and leave you to give proof of these things, in your next. And whither before or now, you have **dzie-beaten mee,** as you boast: let the lookers on, give verdict.

Your 4. argument you omit, through oversight I suppose, onely wher I shewed by 1. Cor. 11. 19. Act. 15. &c. that contentions were in the Apostles times, and composed by the scriptures, not by setting up a supreme judge or Pope: Yow answer barely, **they prove rather they must be one visible supreme judge to decide controversies.** Wee are then at a point. Let him that readeth the scriptures and reasons which I there alleged: judge whither of the two, they doo rather prove.

Your 5. (which yow call your 4.) argument, is, **that we beleebe many things, which are not reveled in holy scripture &c.** I told yow and tell yow agayne, that I doo not (howsoever yow may) beleebe any thing needful for my salvation, which is not reveled in the Holy scriptures: neyther wil I use other weapons against Arians, Anabaptists or any heretiks that acknowledge the scriptures to be of God. This therefore is no argument to convince me at all. You insult for that I will not shewe my particular proofs against those heresies. I told you this were to digress from our present controversie. Propose yow arguments and I will answer you for the cause in hand: els multiplie not words in vaine.

You now plainly answer ***that Gods vvord as it is extrinsecal the vvord of God, and to be knowvn of us, depends of tradition and the authoritie of the church.** This I reject as a heresie. For vven yve read or hear the books

† 2. Pet. 3.
10.

† S. 91. pag
120.
† see p. 70.

† 5. Arg. S.
92.
† In those things that are plaine-ly set down in the scriptures al such things as found as concern faith hope & charity: Augustine de doct. Christ. 1. 2, c. 9.
* S. 94.

the books of Moses or the Prophets, vve read that vvhich is spoken to us of God, (Mark. 11, 16. compared vvith Math. 22, 31.) that vvhich the Spirit of God speaketh to the churches Rev. 2, 7, 11. nowv not to beleeve or rest upon this ground, but to rely upon mans record, is to make the testimony of man greater extrinsically to us, then the testimonie of God; contrarie to 1. Ioh. 5, 9. and maketh men lyable to the curse, Ier. 17.

5.

You replie unto Act. 16, 22. that in tradition nothing is spoken besides, that is, contrarie, to the Apostles speeches. First this is untrue, many of your church traditions are both besides & contrary to the scriptures; as when we examine the particulars wil appear: and yow dare not subject your church and traditions, to the trial by the scriptures: but yow wil haue mens sayth extrinsically to depend upō your church. Secondly you wind away by terms of your owne: besides, that is contrary; vvhereas the Apostle sayth, nothing without (or except) that vvhich the Prophets and Moses sayd: none other thing. Your allegation from 1. 2. Thes. 2. is answered in my former vvritings.

You further allege for traditions, Act. 15. 41. & 16. 4. I answer all Apostolicall decrees (such as are ther mentioned) we doo receiv: but yours decreed by the Pope, are Apostaticall. Secondly you may see that those which they delivered, vvere vvritten before, Act. 15, 23. - 25. 28. &c. You say they are uncertayn: let the prudent judge. And if so they be, then are they not necessary for salvation, for all such are vvritten: Ioh. 10, 30. 31. 2. Tim. 3. 15. 17.

The 4. &
5. parts after
hand-
led,

Here you interlace 2. other points comparing the grounds that vve and that you doe goe vpon; and you handle them largely in 55. sections. I vvill first follow on vvith your 6. part, (at S. 153.) both because that vvvas the course of our former vvritings: and the examining of the things alleged for your Pope, vvil give light touching these other points, which also I vvill consider of after; in his place.

1 S. 153. &c
pag. 134.

The second of your assertions (vvhich now you make the 6. part of your longsome pamphlet) vvvas. That the Popes definitive sentence as he is head of the church, is an indeficient rule in matters of faith. To this now (as a man fearful of your cause,) you have added, the Popes definitive sentence at least vvith a generall council. And this you say, you are to show: and vve (say I) are ready to behold your shoves. Here I find no argument by you set down to conclude your assertion; as vvvas in the former points: vvhich is an other declaration of the weaknes of your cause. Heretofore to help the Pope, you fled to S. Peters prerogatives: vvhich vvwere they as great as you feign them to be, yet (as I told you,) there is no more proved for the Bishop of Rome, then for the Bishop of Babylon, or Patriarch of Constantinople Yet having no better grounds, you agayn flee to them; and labour to repayr your shoves of Peters pre-eminence, vvhich I by the scriptures had pulled down.

* S. 157.

And first you say, that out of the whole series of them, and the circumstances; and not onely out of each particular, you draw an infallible

ble argument. I answer, the particulars I have proved to be by you wretched: so the vvhole series and rank of them, can conclude nothing soundly for you.

Your 1 show vvas **S. Peters naming first.** I told you this is usual, but not alwayes; and to help you (because you complayn I cited not the place) see Ioh. 1. 45. vvhether Andrew is named before him; Gal. 2. 9. vvhether James is named before him, Mar 16. 7. vvhether mention is made of the disciples and Peter: for Cor. 9. 5. the Apostles, brethren of the Lord, and Cephas. Though if he had been alwayes first named, it proves him not to be the head of the church: more then the **first foundation**, Rev. 21. 19. vvhich prove Paul, as I shewed you. Here you* boast that Exod. 28. 18. 19. confutes me: vvhether the Iasper (you think) is the first stone, and so not the 12. for Benjamin. I answer, an yll translation hath deceived you. For Moses there sheweth † that the stone Iaspah (whereof the Greek Iaspis, Arabik Iasp, Latine Iaspis, and English Iasper are naturally derived) vvas the 12. and last in the brestplate, and so for Benjamin, (vvhich vvas the last born of the patriarchs,) to be graved vpon, Exod. 28. 9. 10. 21. This your own learned Linguists as **Arias Montanus** and others doo acknowledge, and so correct your translation. So the best of the Iewish Rabbines, as Maimony, vvhich sayth, **Benjamin was written on the Iaspah**: (Mishn. lib. 8. Treat. of the vessels of the Sanctuary, chapt. 9 S. 7.) And thus Paul of Benjamin, hath colour to be the head of the church, as vvell as Peter.

You 1 press Mat 10. 2. the first **Simon** called **Peter**: Andrew (as you think) vvas first in yeres & first in calling: for proof you cite **Ambrose** on 2. Cor. 12. I answer, first **Ambroses** humane authority is no proof for Peters pretended divine headship. Secondly **Ambrose** saith not that he vvas first in yeres, (put that therefore amog your own traditions:) but **Chrysostom** (if you vvil rely vpon men) maketh Peter elder then Andrew. That which **Ambrose** sayth is, **Andrew folowed our Sav: before Peter**, this I hold true, by Ioh. 1. 40. 41. but it is one thing to folow Christ as a disciple, & an other thing to be chosen an Apostle; as reason teacheth, and you may read, Mar. 3. 13. 14. 16. compared with Mar. 1. 16. Luk. 6. 12. 13. 14. vvvith Luk. 5. 8. 10. That Andrew therefore vvas an Apostle before Peter, I deny by vvarrant of scripture: & thus I wvink not, (as you vwrite;) but vvvith Calvin I confesse Peter to be **first of the Apostles**.

You grant, † by that I alleged, from 1. King. 2. Dan. 3. that such miracles as **Peters walking on the water**, proye no headship of the church: so then this also you brought but for a show.

3: I corrected your error in translating him for it, in Mat. 18. 18. restraining that to **Peter**, vvhich Christ promised to his vvhole church. You stand to it still. But first against humane learning, for autes the feminine gender, cannot accord with **Petros** the masculine: as it can and dooth vvvith **Ecclesias** the Church. You plead also against true religion: for I proved by Ioh. 10. 17. 18. 29. that all true Christians are invincible of hel gates, and not Peter onely. Here you burst out and cry, that

if 3

if I understād it in the Calvinisticall sense that one once justified can not be again the child of wrath, it is (you say) a most horrible fallshood, and against the holy scriptures. Rom. 11. 20. 21. Rev. 2. 5. I answer, I understand plainly as Christ sayth that his sheep shall never perish, neither shall any pluck them out of his hand; but he will give them eter life, Ioh. 10. 28. that it is not possible the elect should be seduced: In Christ, Mat. 24. 21. for God putteth his fear in their harts that they shall not depart from him: Ier. 32. 40, and Gods gifts and calling are without repentance, Rom. 11. 29. and they that are born of God cannot syn vnto death: Ioh. 3. 9. And these things accord vwell with Rom. 11. 20. 21. &c. for by faith we stand: but all men have not faith, 2 Thes. 3. 2. there is a wayne sayth, Iam. 2. 14. 17. 20. from that men fall: and there is the faith of Gods elect, Tit. 1. 1. and this faith iustificieth, Rom. 4. 3. 5. & 5. 1. and from it men never fall finally. They may fall into syn by infirmity, but shall not be east off, for the Lord putteth under his hand: Psal. 37. 24. yea though they fall seven times, yet they rise agayn: but the vvicked fall into mischief Prov. 24. 16. This is my faith: and your contrary Popish heresies I abhorre.

* S. 164. pa.
136.

You deny not *but your Popes may be reprobates and damned in hel. I trow then hel gates doo prevayl against them, and so the promise in Mat. 16. 18. perteyns not vnto them. You except, the Divil prevayls not against the Pope as he is head of the church, as he defines ex cathedra. Yes doubtless, therein he most prevayls against him, because he allures him into Christs † place, and so makes him Antichrist. And if you had the mind † of Christ: you would no more regard vwhat † Apolluon the P. of Rome, defineth ex cathedra, (unless he could prove it by the holy scriptures:) then what Apollo the D. of Delphos divined ex tripode.

† Colos. 1.
17. 18,
† 1 Cor. 2.
16.

† Rev. 9. 11.

4. Your fourth shew from Peters confirming his brethren, being confirmed by scriptures, Act. 14. 22. and 15. 41. 32. &c. you now say, the other Apostles confirmed not: as the supreme pastor, not * as the head of the church by office. I answer, neyther did Peter so: if you add that to your wrested text, God will reprove you, Prov. 30. 6. and your humane testimonies (vvhich you abuse also) shall not save you.

" S. 165.
* S. 166.

† S. 165.

You digress † to entwite me with gross corruption of the text, for Englishing presbyteros an Elder. I am loth to folow your outroides: onely let me tel you, that you check herein your authentik Latin translation which turneth it † Senior, and † Major natu: and in your divinitie, Englishing both Cohen, Hieruus, a Preist, and Zaken, Presbyteros a Preist, as if these were one you deceiv the simple with a sophistical equivocatio. And you may as wel say the Apostles were idiots, because they are caled idiotas. Act. 4. 13. as say Christs ministers are Preists (vnderstanding sacrificing Preists,) because they are caled Presbyteri.

† 1 Ioh. 1. 4
† Act. 20. 17

† S. 167. pa.
137.
S. 168.

5. You dally agayn † about Peters feet first washed, as some suppose. I let you alone with your fanfie: let the reader judge whether it be a fit proof for his headship.

6. So for Peters martyrdom, vvhence you conclude it was promised

missed to Peter to be head of the church. It is a bold untruth: the text sayth no such words, proveth no such thing.

7. Your 7. shew was gathered also from a false translation, restraining, **they began**, Act. 2. 4. to Peter as if **he began**: which being but a guess, you now shrink * from that, to the next passage in v. 14. &c. where *S. 169. from Peters sermon you would prove him head of the church. It is a world to see, what shifts you are driven to: the very naming of them, is to all wise men ridiculous. But if Peter for **first preaching** was head of the church: that Pope which first left preaching, was the head of the Beast: and so all your unpreaching Popes (at least) are Antichrists.

You graunt agayn † that the **first miracle**, which you uncertainly † S. 170. supposed S. Peter wrought, Act. 2. 11. dooth not solely convince what you would: & herem I beleeve you. But I marvel at your discretion, pag. 138. that think a number of futilous and vworthless arguments being heaped together, would perswade any vnto popery, unless they be such as are spoken of Prov. 9. 16. **who so is simple let him come hither**. And here you are too lavish of your tongue, in saying **I cannot deny** but our Saviour calleth Peter **the rock**, first washeth his feet, that Peter dooth **the first miracles** &c. I denied the first, and you cannot prove the latter. Though were they al granted for Peter, yet your applying them to your Pope, is altogether groundless.

The first **excommunication by Peter**, inferrs (you think) that he was **head**. Before you urged the act: which being proved insufficient, now yee flee to the first doing of the act. At the most this sheweth but primacie in order, (which I graunted:) seing Paul and others did the like. But by your manner of reasoning, vwhosoever dooth any thing first, shall be head of the church. And why I pray you, by like reason should not those Popes that first practised Simony, sorcerie and hypocrisie; be heads of the man of syn. You leav † it for the reader to judge whither all † S. 171. 172. these reasons together shew not that Peter was **rock and head of the church**. I also referr it to judgment. And if your vayn shewes for Peter be not sound proofs for your Pope: then he is left naked, as the heath in the wildernes, Ier. 17. 6.

I proved by the scriptures Mat. 28. 18. 19. 20. Ioh. 20. 21. 22. 23. Act. 2. 4. that the other Apostles had equal office, charge and power, vvith Peter himself: you answer "the places **prove nothing**: and if ought, it is equality of **order** & not of **jurisdiction**. Thus you resist the truth vvithout reason: it vvere vvell if you would add doctrine to your lips. When *S. 175. all the Apostles are sent by the power of Christ, vvith like vvords and authority: vvhen the rest (as Paul) doo whatsoever Peter himself did, in word, prayer, Sacraments, censures, miracles &c. you barely say, they vvvere not equall in **jurisdiction**. You vveary me vvith your own words, and repetitions without proof. Seing Gods vvord moves you not, let me trie vvhat mans will doo: **The rest of the Apostles** (sayth † one of your † Cyp. de Doctors) vvvere verily the same that Peter vvvas, indued vvith equal participation of honor and of power. Being blamed for your making Peter † simpl. pral. **head**

*S. 177. pa.
139.

head and rock of the church, vvhich are Christs peculiar titles: You answer, he is the **ministerial & subordinat head to Christ: as Christ is the foundation**, 1 Cor. 3. 11. & **pet the Apostles are foundations**, Eph. 2. 20. I answer, first Gods word no where calleth Peter the head: and vvhy will you be vviser then God? Secondly the Apostles, because they **layd the foundation** vvhich vvas Christ, as Paul sheweth, 1 Cor. 3. 10. 11. therefore the Church is sayd to be built upon their foundation, Eph. 2. 20. And in this they vv ere equal: if any excelled, it vvas Paul, who laboured in laying the foundation more then the rest, 2 Cor. 12. 11. 1 Cor. 15. 10. In this sense if you speak of **ministerial head**, that by the ministry of the word Peter preached the head Christ, the thing is true, but the phrase is not good: it vvas true in Paul also as much as Peter, yea & in all the Apostles: † and thus all Christs ministers at this day, minister and preach him the head, vvhich the Pope dooth not. But you feign a thing which never vvas, that Christ should substitute Peter for head in his place & absence: no scripture tells you this, but the contrary, for Christ being † present and † vvalking vvith his churches, needeth no vicar. And this title head, God in his vvord giveth onely to Christ: Col. 1. 18. Yet you, leaving Gods vvord, fly to your S. Basil for succor: that all men may see, your church and prelacy, is built on the sands of mens traditions, not on the Rock of divine oracles.

*S. 178.

You vvill not from it, "but **Peter signifies a rock**: vvhich I have disproved; and shewed that **Petros** of **Petra** the Rock, and **Cephas** of **Ceph**, is no more then to be a Christian of Christ. Peter vvas a principal **stone** (yea the first if you vvill) layd upon Christ the cheif corner stone, thet Rock: all Christians are †living stones layd on him also. Your racked allegations from Augustine and other Doctors, I vvill not spend time to confute: for I build my religion vpon the Rock Christ, & not upon men.

*S. 179.

Your † reason vvhy the gender vvas not changed in Christs name as in Peters, is for that all vvhich admitted of his doctrine vvould not deny him to be head of the church. I see you love to say somewhat unto every thing. I also may say, all vvhich admitt of the Popes doctrine, vvill not deny Peter to be head of the church: so (by your argument) there was no need to change the gender for him neyther. And so the scripture hath doon somthing needles: or els your answer is fruitless. How you save Optatus credit, and your self from blame, for falsely interpreting Cephas a **head**, contrary to the holy Ghost, Ioh. 1. 43, vvho interpreteth it a **stone**: I leave it for the learned to judge.

*S. 180.
pag. 142.

Your exception * that Peter vvas not elected to be the mouth of the rest, vvas refelled in my former vvriting, if you vvould rest: for Thomas, Philip, Iude, vv ere not elected any more then Peter to speak for the other disciples, Ioh. 14. 5. 8. 22. yet you vvill not have them heads.

*S. 183.

So your distinction of the Apostles equality in power of order, not of jurisdiction, is a bare repetition of a thing never proved, but before refuted. And where you add, **equall as they were Apostles but not as they were Bishopp**: it is mere trifling, you might as vvell say, **equall**

equal as they were men, but not as they were living creatures. For they were no otherwise Bishops, then as they were Apostles. And in Act. 1. you may see that Iudas his Episcopoe or Bishops office, was no other then his Apostolee or Apostles office, Act. 1. v. 26. compared with v. 17. 25. 26. Besides by 1. Cor. 12. 28. and Ephe. 4. 11. you may see the Apostles were by office the first in the church: that if the other were equal with Peter in the Apostleship (as you graunt); they were equal also in all power: that if you resist any longer, you will be condemned of your self. Your succession grounded but upon mens report, I allow not of, for you build on boggs.

Your understanding * of that admonition Rom. 11. 20. 22. &c. is partly true, and against your self in that you wrote before S. 162. partly it is frivolous, whiles you dream of more privilege to the See of Roome and Bishop there, then to others churches and Bishops. You have no colour for this in the testament of Christ: yet is it the mayn thing that you should prove, if it were possible. No citie in the world remaineth so execrable by Gods word, as Rome for killing Christ of old, by her power and pollicie: and for being Antichrists throne. Rev. 17. and 18.

It is worth the noting, that you + **doo not hold the Pope is necessary** † S. 135. pa. 141.
riple indued with Gods holy grace. And that in matters of fact he
mapspn (you say) as well as any other. Your Popes facts I am sure prove this, if any should have the face to deny it. Hereupon I infer, that your Popes are not members, and so not possibly heads of the catholik church of God. It is high blasphemy to say the head of that church may want Gods holy grace, Colos. 1, 18. &c. & 2, 19. How now doo you know that the traditions and definitions of your graceless Popes, are of God? If you trie them not by the scriptures, (which you dare not, because of the **private spirit**,) they may deceive and damne your soul, as well as any other men. You say, you hold a **necessary assistance** which the Pope hath of the holy Ghost, **as he defines ex cathedra.** And upon what ground hold you this? You find in Gods book no mention eyther of your **Pope**, or of his **Chapre**, for good. The Apostle Peter directeth us to that which holy men of God spake: not to that which Satans slaves doo teach: such as was P. Silvester the 2. of whom Cardinal Benno I writeth, that he came up out of the abyss (or bottomless deep) of divine permission. And by the same answers of the Devils wherby he had deceived many, he was also deceived himself, & was intercepted with suddayn death, by the judgment of God. And yet will you trust such a miscreant; **that out of his chapre** he will tel you none but divine oracles. Never was there such a thing known since the beginning of the world, that a graceless reprobate, should have necessarily the assistance of the holy Ghost, so often as he sits him down on his **chapre**, to define or determine the matters of God. No religion on earth (to my knowledge) ever admitted such an unreasonable doctrine; for which you have no proof, unless from the Popes own ungracious spirit: whereby he exalteth himself against all that is caled God, 2. Thes. 2. 4.

† 2 Pet. 1.

21.

Ben. in vita Hildebr.

* S. 186.

† Rev. 17. 3

† A. Q. 10. 19

1. Tim. 4. 17

Jer. 50. 17.

* H. N.

Evan. regni

c. 1. S. 1.

* Ioh. 8. 44.

† Luk. 11. 2.

† 1 Tim. 2. 5.

† Iam. 5. 16.

* Cum in-

ter. in

gloss. ex-

trav. 10. 11.

* S. 187.

† S. 188.

Notwithstanding you labour to justify your S. Leo that sayd the head (meaning I trow your ministeriall head at Rome,) infuseth grace to the whole church: & that God took S. Peter into the fellowship of the individual unity. And doe you, in earnest, beleev these things of your reprobate Popes, as of S. Silvester the 2. of that Divil incarnate S. Iohn the 12. & their like? I perceive it is not without cause that the scarlet coloured beast, is sayd to be full of the names of blasphemie. And here you say I see your religiō is no upstart religiō, that so many yeres agoe was main- teyned. Yes, upstart it is, but many yeres agoe I grant: for the mysterie of iniquity did vwork eve vvhiles Paul lived, 2. Thes. 2. 7. & he told how after his departure † greivous wolves should enter, not sparing the flock: under the name of wolves, comprehending it may be † Lions also and all other iavage beasts. Wherefore Antichrist is an old man, though you mistake, as if he were yet scarce in his cradle. 2. You helpe S. Leo, as mean- ing that vvhich S. Peter sayd, of such as should be partakers of the godly nature, I answer, first this is a very freindly interpretation, that the fellowship of the individual unity, should be but participation of the godly nature which al Christiāns are partakers of. A man may thus inter- pret the Familists blasphemie, that they are "Godded with God. But I wil take S. Leo at the best. Secondly therfore I answer, that this speach of Peter vvas to all the Saincts, that fled the corruption vvhich is in the vworld through lust, 2. Pet. 1. 1. 4. so that S. Peters privilege, vvill get litle hereby, much less the Popes. For these graces have not appeared in many heads of your church, but the contrary, vvhiles your Popes fol- lowed the corruption in the vworld through lust, (as your self deny nor;) so then such vv ere not partakers of the divine, but of the * Divils nature. And now consider vvh at grace they have infused into your church. But for this participation you say, S. Greg. the 7. prayed to S. Peter. I think vve shall have a † God of him anone. You say, nay, but that he vvould be an intercessor. And herein say I, you make him Christ: for there is, as the scripture telleth us, † one God, and one mediator between God and man, the man Christ Iesus. But if this reason be good, the Pope may kneel and pray to you also: for if you be, as you suppose, a true Christian, then have you that participation of the divine nature, 2. Pet. 1. 4. and the prayer of the righteous one for another even in this vworld avayleth much as th' Apostle telleth us. Yet for al this, I think the Pope vvill scarce pray unto you, as he dooth to S. Peter.

Whereas I sayd one of your Canonists caled him * our Lord God the Pope: you first charge me vvith untruth, as if I sayd your Canonists and so made it an ordinary stile of the canon law. I answer, you mis- take my vvriting, where you may see it sayd, one of them. But had I vvritten as you say, you need no more blame me for untruth, then a pay- nim might cavil at the Euangelist, for saying that the theeves reproch- ed Christ, Mat. 27. 44. vvhen it vvas but one of them that did so, Luk. 23. 39. 40. You say, † in a vvritten copy in the Vatican library, the vvord God is not found; but, our Lord the Pope. I rest in your reporte: for the

the blasphemy was so gross, as I think you are all ashamed of it. Yet that so it hath been divulged by your selves in other copies, you cannot deny. And I trow you are not ignorant that your Pope is caled God oftner the once; for see what is also vwritten, Clement. in proem. in Gloss. and Concil Lateran. Sess. 4. sub Leo. 10. Therefore you vwould help it by scripture, alleging Ps. 81. 6. **I have sayd you are Gods &c.** I am sorry that you let your self to justify all grossnes. **Our Lord God**, is a peculiar phrased to the onely true God; not to magistrates caled Gods by office; much less to any Vsurper. But if you vwill needs have it so, let the Pope be caled **God of the Papists**. D. Stapleton saluteth * Pope Gregorie 13. as his **supreme Rumen** (or God) **on earth**. He was not therefore of the Prophets religion, vvhom have I in heaven (but thee oh Lord) and there is none on earth that I desire besides thee; Psal. 73. 25. Your self have vwritten the Pope to be the **Universal Pastor**, Ioh. 10. & he (as I told you) is **one with the Father**, Ioh. 10. 30. and you retract it not. I know no reason, if you hold this stil, vvhyy you may not say as the Apostle Thomas sayd to the **true Universal Pastor**, Christ; **My Lord & my God**: Ioh. 20. 28. and pray to the Pope, as did that vnclean mouth vvhich sayd, **to thou that takest away the spyns of the world have mercy vpon us.**

*In Epist. ant. princip. doct.

Your opinion about deposing Princes, I am not ignorant of, as you suppose. Your Mr. the Cardinall hath lately vwritten more then a good deal hereabouts. But I forbear to urge this point, least you should think, I went about to ensnare you. I wish more good vnto you.

†Paul. Aemyl. lib. 7. †S. 190 †Bellarm. tract. de Potest. S. pontif. in temporal. *S. 191.

For a conclusion you * repete your former scriptures together for S. Peters preeminence. I referr you, and al, to my former refutation of your shewes. Onely I will answer where you add now somewhat more: as you say, **The Angel directeth Peter to goe before them as their Captayn**, Mark. 16. 17. This is a palpable perverting of the scripture: for the Angel there speaketh of Christ to the women; **goe tel his disciples and Peter, that he goeth before you into Galilee, there ye shal see him**, This which Christ had promised to doo himself, Mark. 14. 28. and now performed it, Mark. 16. 17. you falsely apply unto Peter: to prove him head and Captayn: and so by Peters feigned Captainship, to intrude your Pope as head and Captayn; so thrusting out Christ. Did ever men offer such abuse to Gods word as you doo?

pag. 142.

No better is your next addition; **S. Peter (you say) came first to the monument**. Ioh. 20. 4. were this so, what sense is there to conclude him head of the Church for it? Mary Magdalen was there before Peter, Ioh. 20. 1. why doo you not make her head? But you falsify the scripture: for it sayth **they rann both together, but the other disciple did outrun Peter, and came first to the monument**. That which the holy Ghost witnesseth of Iohn, the other disciple: that doo you ascribe to Peter. How unsufferably doo you vvrest the scripture? What lyes (may vve think) vwill you not preach to your seduced people, vvhich may not read the scriptures: vvhenn you vwrite thus to me? But any thing is good

ynough, to help your Popes: like proofe like prerogative.

Thirdly you add, S. Paul came to Ierusalem to see S. Peter, Gal. 1. 18. This had had some show, if he had come to Rome to see S. Peter: now, if it could prove S. Peters preeminencie, it might have some colour for the Bishops of Ierusalem: but for the Pope of Rome none at all. No more then as if one should reason thus, Iudas betrayed his master: therefore the Pope is Antichrist. I think you will not graunt the conclusion, though it be truer then yours. I further answer, that Paul there proveth his authority to be no way inferiour to Peters, both by his calling, v. 1. and his behaviour after his calling: for he went not to Ierusalem to them which were Apostles before him, but (as he saith) vnto Arabia, and turned agayn unto Damascus, v. 17. then after 3. yeares he went to Ierusalem to see Peter, which being compared with his words and deeds after, Gal. 2. 6. 7. 8. 11. &c. argue rather Pauls Priviledge, then Peters. For his going to Peter, will no more debase him, then the mother of our Lord, who went into the hill country to Elizabeth, with whom she tarried much longer then Paul did with Peter, Luk. 1. 39. 40. 43. 56.

And now we have seen your plea for S. Peter: I will shew how a man might plead better for S. Paul, that he was the head of your Catholick Roman church as you vainly call it. 1. S. Paul was caled to his office, not by S. Peter but by Iesus Christ, Gal. 1. 1. 2. S. Paul received the doctrine which he preached, not from S. Peter but by revelation from Iesus Christ, Gal. 1. 12. 3. S. Paul laboured in preaching the gospell, more then S. Peter did 1. Cor. 15. 10. 4. S. Paul went and preached without so much as conferring with S. Peter or the rest, Gal. 1. 16. 17. 5. The gospel over the vncircumcision (that is the Gentils among whom Rome was cheif) was committed to S. Paul. Gal. 2. 7. 6. S. Paul had upon him the care of all churches, 2 Cor. 11. 28. 7. S. Paul hath written, and opened clearly the great mysteries of Christ, in his Epistles, more then S. Peter or any Apostle. 8. S. Pauls writings are by S. Peter himself reckned among the holy scriptures, 2 Pet. 3. 15. 16. 9. S. Paul rather then any other Apostle, was caled of God to preach at Rome: Act. 23. 11. 10. In his voyage to Rome he was marvelously saved from shipwrack, and very memorable accidents fel out besides in that journey, Act. 27. and 28. 11. S. Paul preached the gospel and suffered persecution in Rome, and stood for the truth, when no man there assisted him, Act. 28. 30. 31. 2 Tim. 4. 16. 12. S. Paul preached at Antioch where the name Christians was first given Act. 11. 26. 13. S. Paul withstood S. Peter to his face, and blamed him when he did amys, Gal. 2. 11. &c. 14. S. Paul first casteth out the Devil of divination, Act. 16. 16. 15. He striketh Elymas the forcerer with blindness, Act. 13. 8. 11. 16. S. Paul in visions was taken up into the third heaven, into paradise, 2 Cor. 12. 3. 4. 17. S. Paul in nothing was inferior to the very cheif Apostles, 2 Cor. 12. 11. 18. He was of that tribe, whose precious stone is the first foundation of the heavenly Ierusalem, Rom. 11. 1. Rev. 21. 19. Exod. 28. 10. 20. 21. Therefore for all those reasons S. Paul was head of the Catholick Roman Church. Here I appele unto

unto any impartial reader, vvhither my proofs for S. Paul, be not stronger then yours for S. Peter: and vvhither the Pope vvas not overseen to choose S. Peter for his patron, vvhom he cannot prove by any one title of Gods vword, that ever he set foot in Rome gates: & to leave S. Paul, vvhho vvas caled of God to preach there, and did so a long time, as the scriptures doo confirm. Yet for all this, you vvill not graunt that S. Paul vvas head of the church: therefore say I, neyther S. Peter: and as for your Pope, he hath no more right to shew for the same, then Mahomet.

We have seen your proofs from scripture: you add unto them, **Dottors**. And here as before you * bring in your forgeries of **Clemens**, and **Diionysius**; &c, vvith other vvrested tellimonies of the Fathers. Who al of them if they sayd as much as you vvould have them, had no authority to make an head for the church. Secondly vvhatsoever they sayd for Peter, it proveth nothing for your Pope. He must therefore shew better evidence for his usurped prelacy; or els he must stil be reputed the **adversary that exalteth himself**, 2 Thes. 2. 4. * S. 192. 193. 194.

You proceed, † and say that **S. Peters authority must be derived to his successors, lawfully elected and governing at Rome**. This is the mayn point, vvich I vvould sayn see proved. You could prove it by **expresse authority of all the fathers cited: but let reason** (you say) **suffice me**. Behold here, and let all that have eyes behold, the desperatenes of your cause: vvho for the mayn ground of your religion & church, vvhereof you so boast, cannot allege any one word or title of holy scripture: but leave those true and ancient infallible records, and betake you to the latter forged erroneous humane testimonies & traditions of men. I deny that Peter left any such successor in his office as you dream of; and for the Pope to chaleng it, is to follow the violence of his private spirit, as you ‡ sayd of Pope Stephen. † S. 195. pag. 144 ‡ S. 82.

Now let us hear your reason. **Christ gave the power of preaching &c.** (you say) **for the good of others to the worlds end**. This I graunt. **So Christ instituting S. Peter the head** (you say) **would have that preeminence derived to his lawful successors**. All this I deny. 1. He made not Peter head, much less his successors. 2. He appointed no such successors after Peter in his office. 3. If Peter vv ere to have successors, the Bishop of Rome, hath no more to say for it, by vvarrant from Christ, then all other Bishops in the vvorld; vvho for preaching, ministring sacraments, and governing their flocks, have, and ever had, equal power with the Bishop of Rome, vvhen he was at the best. Thus after your long and tedious dispute, you cōclude vvith a fayr begging of the question: not being able to produce one line of the bible, vvich speaketh for your Pope: nor any sufficient ground of reason. How soundly now you have proved your **sixth part**, viz. **That the Popes definitive sentence at least vvith a general council &c. is a sufficient groundvvork of fapth**: let any indifferent reasonable man give sentence.

Here I did not dare you (as you † say) to bring in the **arrowes of the fathers &c**: in an other place it vvas, that I gave you leave to use their † S. 196.

their reasons if you pleased; but not to press me with their bare names, as your manner is to doo. And in all your long discourse, let the reader mind, what any one scripture or reason you have had by the help of Doctor, Father, Council or Pope, to prove your assertion that **the Popes definitive sentence is to be a ground of our faith.**

* S. 197.

You * object (and that often) that unless **I will eat my word**, you must prefer the uniform consent of the Fathers, before me. I answer to your often repetitions, this. First I spake of mo^r, and others, then you account holy Fathers: yea I included such, as I doubt not but you would burne for hereticks. Secondly, I spake and agayn speak it unfeignedly as is in my hart: being privy to my own manifold ignorances and infirmities; and esteeming of others better then of my self. Thirdly therefore I say, beleeve not me, but beleeve the word of God which I shew vnto you. If I speak of my selfe, tread it vnder your foot: but if I speak the words of God, in despising the you despise the Lord, sinning against your sowl. And if you depend on the sentences of Fathers, Councils, Popes, not confirmed by the scriptures: you make idols of them, and heap up wrath upon your head. † Leave therefore your disdain of me; and leave your extolling of other men: for all flesh is grass, and all the glory of man is as the flower of grass, which withereth away: but **the word of the Lord endureth for ever**: and that is **the word**, which the Apostles preached to the churches. 1. Pet. 1. 24, 25. Finally, you are farr from an uniforme consent of the fathers to prove your heretical assertion. Though many of them were mistaken in some things: yet were they not so senseless as to beleeve that graceless reprobate Popes, must needs have such grace as to define nothing but truth out of their chair. But you that have abused the holy scriptures, as I have proved: what wrong wil you not doo to the fathers.

† Sanctorū
patrū au-
thoritas, ad
assentien-
dū ipsorū
dictis ne-
minē cō-
pellit nisi
in divinis
fundata fu-
erit scrip-
turis, aut
divinæ
innitatur
revelationi
Sayth Biel,
Lect. 41.
sub con.
Mil.
† S. 199.
* Rev. 16.
10.
† S. 200.
† S. 201 p. 2.
245.

You are † moved I see, with my free applying of the scriptures that speak of Antichrist, unto your Pope. I am content to bear your contempt: but I must call evil evil, and faithfully witness what God hath manifested: though men * gnaw their tongues for payn.

You goe about * to prove that the Pope is not Antichrist. First, † for then it should follow that **hel gates have prevayld against Gods church many 100. yeres &c.** I answer, nay: For it is prophesied the woman (the church) should flee into the wildernes, where God should feed her 1260. dayes, Rev. 12. 6. which may be so many propheticall yeares, as Dan. 9. 24. though therefore the church was persecuted into secret places, yet hel prevayld not agaynst it. In the old world, the church was but in that one familie of Noah: Gen. 6. 1. Pet. 3. 20. And Christ likeneth these last dayes, vnto those; Mat. 24. 37.

Agayn you except, how many martyrs, Doctors &c. in offering up **homage to the beast should be in hel.** &c. I answer this is no proof if it were as you infer. But howsoever it is true the sowl that synneth shall dye; yet in many things we † syn all: and the blood of Iesus Christ cleanseth us † from all syn (except the syn * against the holy Ghost,) even from

† Jam. 3. 2
† 1 Joh. 1. 7.
† 2 Joh. 5. 16

from our * secret synns. Although therefore many Doctors helped vp Antichrist vnawares: yet doubt I not, but Gods mercy hath superabounded above all their syn, and saved them, for they did it ignorantly.

Your 2. reason is, Antichrist shalbe one particular man as Ioh. 5. 43. another shal come in his own name so he is opposed by † Christ person to person &c. but the Popes are many successively. And 2 Thes. 2. he is called the man of syn &c.] I answer, when Christ sayd Another shal come, he meant not one persō, but many of one kind successively. My reasons are, first because he sayd elsewhere, many shal come in my name, saying I am Christ: and there "shal arise false Christs, & false Prophets." Secondly because Antichrist is described as a Beast, Rev. 13. which beast in the Prophets signifieth a kingdom, and many persons of one sort, as is sayd in Dan. 7. 23. the fourth beast shalbe the fourth kingdom &c. So the Lion vvas for all the Kinges of Babylon, the Bear, for all the Kings of Persia &c. Dan. 7. 4. 5. & so by proportion that deformed beast Rev. 13 for all Popes. Thirdly because the word [Allos] another, vvhich Christ useth, often noteth many particular men of one kind; as in Ioh. 4. 37. one soweth and another reapeth: which he expoundeth in the next words, v. 38. other men laboured, (meaning the Prophets) and ye (my Apostles) enter into their labours. And thus the man of syn, though he be one person at once, yet successively meaneth many: as when Christ sayth, Ioh. 10. 10. the thief cometh not but to steal: he restreyneth it not to one thief in person alwayes; but meaneth every thief whensoever he cometh. Fourthly Antichrist cannot be one singular man, as you think; because he must reign at least 1000. yeres: as may be gathered by Rev. 20. 4. vvhich the godly vvhich worshiped not the Beast, lived & reigned with Christ 1000. yeres during vvhich time the Beast persecuted and kyled them: also by the vvomans lying hid in the vvildernes so many dayes, Rev. 12.

Your 3. reason is, * Antichrist shalbe of the tribe of Dan, as Gen. 49. 17. Dan shalbe a serpent &c. Ier. 8. 16. the nyrghing of horses was heard from Dan. &c.] I answer, first you shew no reason that this is meant properly of Antichrist. And if figuratively, it is nothing to the purpose: for Antiochus, Nabuchodonosor and others figured him also. Secondly, Iakobs prophesie (which was a † blessing and not a curse as Antichrist is) vvas literally meant of Samson, a man of that tribe, (caled therefore Bedan, 1 Sam. 12. 11.) vvho for his subtile vndermining of the Philistines, vvas likened to a serpent, Iudg. 14. &c. And thus the Chaldee paraphrast on that place expoundeth it, saying: There shall be a man which shall be chosen & rise out of the house of Dan, vvwhose fear shal fal vpon the peoples, and he shall valiantly smite the Philistians as an adder, as an asp he shal lye in wayt by the path, he shal slay the strong horsmen in the host of the Philistians &c. That of Ier. 8. is meant properly of vvarrs in those coasts of Dan; in those times: not of Antichrist now, as the vvhole scope of the scripture there manifesteth.

Your 4. reason is, † Antichrist shal oppugn the misteries of our saviour † S. 203.

1 Ioh. 2. 22

1 Ioh. 2. 22. and extol himself above all that is sayd God. 2. Thes. 2.] I answer, this is true in your Popes: for they oppugn Christ in his office, of prophesie, preisthood and kingdom; in their heretical doctrine of mans merits, mals sacrifice, purgatorie, &c. and in making lawes for the church; in forbidding people the holy scriptures in their mother tongue, and many the like. Though this is doon, vnder colour of meeknes and holynes; for the beast hath 2. hornes like the lamb, as if he were Christs own vicar. Rev. 13. 11. If you rest not in the scripture, let S. Bernard move you: who vvitnessed that* the Beast in the Revelation which hath a mouth speaking blasphemies, occupied Peters chayr.

*Bern. Ep.

115.

†S. 205.

Your 5. † reason is, The 7. mountayns in Rev. 17. are sayd to be 7. Kings: none of vvhich agree vvith the Pope.] I answer, yes, the seventh agrees very vvell. For the woman is the great rity, Rome. Rev. 17. 18. the beast on vvhich she rideth, hath 7. heads, vvhich are expounded there to be both 7. mountains and 7. Kings. Rev. 17. 3. 9. The 7. mountayns ar famous through the world, as Palatinus, Capitolinus, Aventinus, Esquilinus, Caelius, Viminalis, Quirinalis: on vvhich mountayns Rome was builded. The 7. Kings are also the 7. governments of Rome, renowned also in histories. As by † Kings, by Consuls, by Decemviri, by Dictators, by Triumviri, by Cæsars, by forreyne Emperours and Popes. Therefore vvhen Iohn vvrote, the five first vvere fallen & removed, Rev. 17. 10. and one (sayth he) is; namely the sixt, by the Cæsars: and another is not yet come, vvhich vvvas the forrayn Emperors, (as Trajan the Spanyard, and the like,) who vvhen they came should continue but a vvhile, Constantine going to Bizantium, and the Empire being overrun by the barbarous Gothes &c. And the Beast (sayth he) is the eight, and is one of the seaven: meaning the Popes, vvho by an Ecclesiasticall government differ from the civil Emperors, and so are an eight: yet because they reign together vvith the Emperours, they make as it were one regiment, and so the eight is one of the seaven, as the scripture sayth. And that the word **king** dooth signify a **kingdome** or regiment, appeareth by Dan. 7. 17. where the 4. **beasts** are sayd to be 4. **kings** meaning **kingdomes**, as is playned in v. 23. **the fourth beast is the fourth kingdom**: "So this exposition is playn, and according to truth. And thus, notwithstanding all that you have brought, the Pope remaineth

*Likewise in Esa. 23.

15.

*S. 206.

†2 Thes. 2. 7

And think it not * much that Antichrist is so ancient. The Iewes look for Christ; and he is come 1600. yeres agoe, but they know him not: You looke for Antichrist, and he hath been twel nigh so many yeres in the vvorld, and you are not aware. If you read the book of the Revelation judicially, (God opening your hart,) you may discern that mysterie of Babylon which yet is hidden from your eyes. And for preeminence forbidden to Christs ministers, see Mat. 20. 25. 26. Luk. 22. 25. 26. That which you allege of Tit. 2. 15. the vvwas the power & authoritie of the word duly preached and applyed to mens consciences, and is not peculiar to the head of the church the Pope, (for you see Titus there had it,) but it is

is common to all Christs ministers.

You turne back to your general argument, vvhich I had confuted. * S. 107.
How good a defence you have brought, I am content to let the prudent &c.
reader judge. Onely where you charge me vvith fallshood for saying the
Pope with you is **above the law**, which you deny in my sense: I answer, † S. 109.
my sense is according to your own explication, that † extrinsecally and † S. 94.
as it is to be knowen of us, Gods word depends on the churches (that is
the Popes) authority. He putteth Apocryphal lying books in to the holy
canon: his interpretation (though absurd and hereticall) must stand
for authentick: and a definition of his **ex cathedra**, you reverence as an
oracle. And he dispenseeth against Gods law. Is not he now above? yea he
sitteth as God in the Temple of God, as Paul prophesied, 1 Thes. 2. 4.

The third thing which heretofore, (the seventh thing which now) The 3. of
you should prove, is, that the **indeficient rule of our faith is onely to be** your asser-
found in the [Roman] catholick church sentence, and not in private tions.
mens illuminations &c. I hold neyther of these, as I told you before. You The 7. part
labour agayn to mainteyn the former. First you prove this, "in that
the Roma church (you say) is the onely true & catholick church. I answer,
You sayrly beg the question; and would prove it is so because it is so.
You speak vntruely, in calling her the true church; proudly, in calling
her the **onely true church**: absurdly, in calling her the **catholick** (that is,
the **universal**) church. None of all these, can you make any proof of, you
referr in the margin to S. 123, and let men look, what proof they can find
there. I for the present referr you and all, to your own Cardinal Baroni-
us testimonie of your holy church as he found it in his ancient records,
and put it in his Chronicles thus. * **What was then the face of the holy**
Roman church? how filthy was it, when most might and the most Tom. 10.
filthy whores ruled at Rome? at whose pleasure, seats were chan- Annal. an.
ged. Bishops were given, which is horrible and vile to heare, false 928. S. 8.
Popes their paramours were intruded into Peters seat &c. Loe here
the bewry of that Catholick church, whose sentence you say is the in-
deficient rule of your faith.

You are * glad that I refuse the name **Catholick**: and I am glad of, and * S. 114. pa.
content me with that ancient name of a **Christian** given of God, Act. 11. 147.
26, keep you your new fangled name of your own devising, to be called
a **catholick**, that is, an **Universal**. I envie you not.

You are very fangrie that I proved unto you the marks of your Roman
church, by the word of God: which you had set down without proof. S. 216.
You had cause rather to be thankfull. But now the reader may see, how
having nothing soundly to reply, you wilfully persist in your error, for
which I am sorry. Your reproches I bear with patience.

Leaving your former reasons helpless: you conclude with a **common** S. 218. 219.
argument for your church & religio; That being your faith is confessed to
be so ancient, if it be not from God, it must be grounded on carnal mo-
tives, viz, the profit of the spiritual or the temporall. But it is not
(you say) for the profit or pleasure of the clergie, as appears by their cha-
racter,

fitp, bowes, fasting, praping et. Nor of temporal Princes, for how should so many Emperors, Kings &c. be brought to confess their spns; fast, &c. I answer, first your religiō in som points of it is ancient I cōfess, eve as ancien as the Apostles daies, vwhen the myltery of iniquity begā to work, 2. Thes. 2. 7. & men loved preeminence, 3. Iohn. 9. & many Antichrists vvent abroad, 1 Ioh. 2. 18. vvhich vvhere forerunners of the great Antichrist folowing. Who vvvas to be reveled vwhen he that the letted, (viz. the heathen Empire) vvvas taken out of the vvay, 1. Thes. 2. 7. 8. But yet the truth of the Gospel preached by the Apostles, vvvas more ancient, 1 Ioh. 2. 24. which therefore is to be our rule and stay: not humane doctrines that came up after. Secondly I answer, the ambition, profit and pleasure of the Bishops and Preists, vvvere the motives unto this height of evil. For histories record the * contentions that vvvere in churches, and among Bishops, (especially of Rome and of Constantinople,) vvho should be greatest. This made P. Gregory to say † **the King of pride is at hand and (quod dici quoq; nefas est) an armie of Preists is ready for him.** I wish you vvould beleve this Popes tradition, here. As for **Profits and pleasures**, vvho seeth not, that Christ and his Apostles being poor, † and Peter himself having neyther silver nor gold to give a needy man, Act. 3. 6. Your clergy have gotten such patrimonies, falsly purloyned in S. Peters name, as they are of the richest in the vvorld; their treasures infinite, their palaces like Kings, their apparel princelike, their Kitchens full of the finest fare; the plesantest & fertilest lands in all countries being ingrossed for the clergie, & for church livings. Their doctrines of Purgatory and pardons, being onely to pick mens purses. Their vowes of chastitie, being to defile themselves in filthy Sodome, adulterie and fornication, vvitness the 6000. childrens heads that vvvere found murdered in P. Gregories fishpond, which moved him to reverse his own wicked decree that restreyned the Clergie frō their wives: besides infinite other testimonies of these evils, in other places. Their fasting being a mere mockery, to absteyn superstitiously from the flesh of beasts and fowles; and to fill themselves with the flesh of fishes, with bread and wine and oyl, and all such juncates. Their prayers being vayn repetitions of their **Paternosters, Avees, et.** upon beads in an unknown tongue. Albeit many poor people in blind devotion, have (I grant) suffred many hard things in their penance, such as Paul caleth things which have a shew of wisdom, in voluntarie religion and humblenes of mind, and in not sparing the body. Colos. 2. 23. So that in verie deed, there never was a more carnall pleasing religion in the world. As for the Kings and Princes, they have had their necks under the Popes girdle, partly against their wills, by the Popes frawd and tyranny weading them under his feet: partly by superstitious fear of the Popes curse, and of purgatorie fyre & such like buggs, wherwith they were kept in aw. As for the Popes, they were privileged by their own decrees, viz. **That neither the Emperors nor Kings, nor all the Clergie might judge the Pope, as Pope Silvester did enact. Because the Pope is subject to none but God, as sayd P. Symachus. Cap.**

*See Eusebius l. 8. histor. c. 1. †Greg. l. 4. Epist. 38. †Luk. 8. 3. Ioh. 12. 6.

■ Vehiculis infidentes, circūspectē vestiti, epulas curantes profusas; adeo ut eorū convivium regales superarent mentes: sapientiam Ammian. Marcell. l. 27.

*Coranz. sum. cōcil. in 16. f. 46. 6.

9. 9. 3. Aliorum. So it came to passe, as the scriptures foretold, that Kings gave their power & authoritie to the Beast, and lived in pleasure with that whore; and all nations were drunken with the wine of the wrath of her fornication: and all the world wondred after the beast, worshiped him, and sayd, who is like unto him? &c. And though the vials of Gods words wrath are now alreadie in great mesure powred out upon that kingdom of syn, yet many will not beleieve that it shal fall, til in one howr the judgment thereof come, when also they will bewayl it: but the heavens, and the holy Apostles and Prophets will rejoyce, when God hath given their judgement on it. These things I pray you seriously to consider of: and the Lord give you understanding.

*Rev. 17. 13
†Rev. 18. 9.
‡Rev. 18. 3
*Rev. 13. 3.
4.
*Rev. 16.
*Re. 18. 10.
†Re. 18. 20.

The 4. & 5 parts.

And now, (having done with your replies to the former matters,) I will speak of those interlaced paragraphes which you bring in S. 98. &c: of the **virtuous circle** as you call it, wherein you think we walk, proving (as you say) the authoritie of the scripture by the private spirit, and our private spirit by the authoritie of the scripture &c. But your **Catholic opinion** you say you will defend from such an idle proof and circular resolution of your faith.

IS. 114. &c
P. 125. &c.

I answer; first you doo me wrong to set down my assertion so: if you would deal honestly and plainly, you should expresse an other mans meaning in his own words. But you set down vanity, and spend many lines in framing objections and answers of your own. I referre the reader therefore to that which I sayd in my 2 former writings, and shall more fully set down here.

Secondly, I told you heretofore, that if I had to doo with a Turk or Pagan, that denyed our scriptures, I would give him other grounds: but dealing with you that profess to be a Christian, and allow the scriptures to be of God; it is ynough to confute you by the scriptures. Yet now, as if you were about to turn Turk, you call for proof that our scriptures are Gods word. And you regard not my former convictions, nor your Mr. the Cardinals reprehensions of your errors, though you before referred me to him.

†pag. 155

*See pag. 57.

Thirdly, in going about to clear your selves of this **idle proof** as you call it, (which yet you can never doo) you goe vpon grounds vherewith Turks and Pagans may be moved to give credit vnto the scriptures: which was no part of the controversie between you and me: and you lay down motives perfwading to Christianity, which are nothing unto Popery, and Antichristian traditions against which I dispute. For these causes I shal not follow you in your raunging movable wayes, but will set down first the things that vve hold, and reasons of them: secondly I will use some motives which may perswade any reasonable man, Turk or hethen, to incline unto our religion, rather then to yours.

*S. 119.
&c.

1. We hold all the writings of the Prophets and Apostles, to be of God, full of heavenly wisdom, inspired by his spirit: 1. Pet. 1. 21, and 3. 16. 2 Tim. 3. 16.

2. That therefore they are of divine authority, and unfallible truth;

vvherein the creature is bound to rest, as in the vword of the creator: and sufficient to make men vvise unto salvation. Many reasons there be to perswade men, that the scriptures are of God: some principal, which are frō God himself; others secondary, vvhich are frō men. God himself testifieth the scriptures to be of him two vvayes. Outwardly, vvhereby he prepareth the hart unto faith, by motives of credibility: and inwardly vvhereby he assureth the hart of the beleever.

The outward motives are: which God giveth us in the word it self.

First in the Holy scriptures ther is a Majesty wisdom and grace of writing, differing from al other writings in the world; which the minde of man (if it be not blind) may see and discern to be of God; as the eye discerneth the light of the Sun, from the light of a torch or candle: For God hath shewed as great wisdom in the Scriptures, as in the making of the world. Psal. 19.

Secondly the doctrine it self or institution in the scriptures, excelleth al humane doctrines and lawes, as leading us from our selves, from this world, & from Satan the prince of it; unto God, in faith, love, holymes, feare, humility &c. And these things farr passing the reach of any earthly creature naturally to conceiv or comprehend fully, though he be taught: much less could they be by men devised.

Thirdly the prophecies, which shine through all the scriptures, perswade this. For as God convinceth al heathens idols, and Gods, to be vayn, because they could not prophesie; and proveth his ovvne sole deity by this foretelling of things to come, & performing the same, Isa. 41. 22. 23. 24. 26. & 44. 7. 8. 16. So the Holy scriptures, by the prophecies and true events of them, may be discerned to be divine, and of God: from all other writings in the world.

Fourthly it appeareth by the consent and agreement of al the partes of the Holy Bible, though written by severall men at severall times, even hundreds of yeres one after an other, and that also after divers manners, some histories, some prophecies, some songs, some parables, some epistles &c. in al which notwithstanding, ther is an harmony: that no one writer in any place, crosseth or convinceth an other of error or fallhood. The like wherof, is not possible to be shewed of halfe so many writers, that ever so agreed together in their writings, since the world began.

Fifthly, the efficacy of the scriptures, & powerful working in the harts of al sorts of men, illumining the mind, changing the affections, sanctifying the whole body, sowl and spirit of men, that have read and heard their words: Wherby all other false religions have been confounded and abolished, and this hath been stablished against the forces of the devil, and of the princes and powers of the world, and sense of the flesh, and naturall minde of man: Al which doo manifest that these cannot but be of God.

The inward testification of God, is by his Holy Spirit, which illumineth the mind, to vnderstand the things given us of God, writeth them in our harts, and sealeth up the assurance of the promises that ar in them, unto the beleiving conscience.

* 1 Cor. 2. to
11. 12. & 14
37. 1. Ioh. 2.
20.

The

The secondary testimony that the scriptures are of God, is from men:

as,
First the Universal consent of churches in all ages, of the Jewes first, and after of the Christians in all places, which have received, beleaved, and obeyed the Holy scriptures, as the Oracles of God: yea even Antichristians themselves acknowledge them to be from heaven.

Secondly the multitude of men that have given their lives, for defense of these scriptures and doctrines taught in them, yea even the hereticks themselves, who thought their errors were confirmed by these scriptures and therefore died in them, are not excluded from this motive; which is such, as the like can not be shewed of any book under the sun.

The first outward proofs, which God hath engraved in the scriptures themselves; are sufficient to convince all men, and make them without excuse. For as the invisible things of God, that is, his eternal power and godhead, are to be seen in his works the creatures; Rom. 1. 20: so the invisible things of Gods word, the powerfulness, wisdom and allsufficiencie thereof unto mans salvation, are to be seen in the Holy scriptures: which they that beleave not, wil not be perswaded though one should rise agayne from the dead: Luk. 16. 31. And if God will damn the wicked, that doo not by his works discern him, and honour him as God: much more wil he damn the prophane, that doo not by his scriptures discern his holy wil, and obey the same.

Psal. 19. 7.
&c.

The inward testification by the Spirit of God in the beleivers hart, is for the comfort and assurance of every one that hath it: not for any outward proof to others, much less to the wicked which have it not, neyther can perceive it. In vayne therefore doth Mr. I. A. and the papists, cal for manifestation of that, which they can not discern: and cavil against the Spirit, as not a due outward proof, when we allege it not for that end.

Now wil I set down some motives which may draw any reasonable infidel (if God shut not up his hart from understanding,) to come rather unto true Christianity, with us the Reformed churches: then unto Catholikisme or Popery, with the Romists.

First we allege for the triall of our faith and religion, the most ancient records in the world, as Moses, and after him the Prophets: and the Apostles & Euangelists, first founders of Christiā religion through the earth. But Papists dare not stand to these, but allege for the triall of their religion, later new records of Doctors, Councils, Popes &c. Now in all reason, that which is most ancient, should be most true, both as Gods will sheweth, and as Tertullian also heretofore pleaded.

Deu. 32. 17

Ier. 6. 16.

In lib. ad.

vers. Prax.

c. 2.

Ioh. 5. 39.

Ioh. 4. 17.

Ioh. 3. 20.

21.

Secondly, we allow all men (by that common light and judgment which God hath graven in the hart of man, & which is the ground of all explications,) to read, hear, examine, and judge of our proofs, reasons, testimonies: and therefore doo exhort all, to have the scriptures, and to peruse them: and to try the spirits of all men. But Papists allow not their ignorant disciples, to read or hear the scriptures in their mother tongue, nor to try their doctrines, & spirits (which is a signe that they are not of God)

God)

God) but doo captive al mens judgments unto the definitive sentences of their Popes: which is as if men should put out their own eyes, that the Pope might lead them blind.

Thirdly, the grounds which we build upon, namely the Prophets and Apostles writings, are both * commanded of God, and by Papists themselves, the scriptures are acknowledged to be of God, authentik and canonical: so that we build upon the Rock, even our adversaries being judges. But their traditions, and Popes decrees besides scripture, are forbidden of God, and allowed of none save themselves, neyther doo vve acknowledg, or can they ever prove them to be of God, any otherwise then Mahomet may varrant his Alkoran: or the Jewes their Thalmud.

Fourthly, the writers of our grounds the Holy scriptures, vvere all holy persons, governed by the spirit of God; and not any one of them vvas a reprobate. But the writers and determiners of popish traditions, have been many of them (and that by the papists owne confession) most wicked and vile persons, that sold themselves unto syn and Satan al dayes of their life, and got their popedomes some by simonie and bribes; some by schisme and sedition, and other like evil meanes. Therefore in al reason, they are nothing so vworthy to be beleaved or rested vpon, as the sacred vvriters on vvhome vve depend.

Fiftly, the Holy Apostles & Prophets (to vvwhose vvritings vve cleave) preached not ‡ themselves, but Gods law and Christ: drew no " man to subjection unto themselves but unto God: sought not in their doctrines or vvritings their ovvn vvealth or vvorldly preferment, sold not the Gospel, nor * made marchandise of it: Whereas Popes (on vvwhose definitive sentences Papists doo rely) preach themselves; as, wee declare, (sayth † P. Boniface) we define, and pronounce, that it is altogether of necessity to salvation, that every humane creature be under the Bp. shop of Rome. So other their traditions and definitions, tend to the maintenance of their own pomp, dignity, vvorldly vvealth and pleasures; for their Popes bulls, pardons, and blessed relikes are set to sale for money, so are their Preists masses and Trentals, as the vvorld vvell knoweth: and therefore of all naturall vvise men are justly to be suspected: and the holy Prophets to be preferred much before them.

Sixtly, the holy vvriters vvhom vve depend on; are all of such authority and credit, as vve admit of proof from any one of them because they all teach one faith and obedience. Whereas Papists send men to Bishops, Doctors, Fathers, Councils, which disagree one from another: so making great show of them to the simple; whereas themselves as often as they lyst, refuse the judgment and exposition of their fathers doctors &c. as is to be seen in Cardinal Bellarmine and others, that often doo refuse the sentences of the Fathers; and conclude vvith the Council of Trent or definitive sentence of the Pope.

Sevently, the scriptures that vve build upon, doo all agree and are none contrary one to another, but how ever there may seem contradiction, yet they are easily even by themselves reconciled, & men vvill labour in them

*Mal. 4. 4.
Luk. 16. 20.
31. 2 Pet. 1
19. & 3. 2.
†Deut. 12.
31. Isa. 29.
13. Mar. 7. 6
7. 8. - 13.
‡1 Pet. 1. 11
Rev. 18. 20.
Luk. 13. 28.

‡Isa. 8. 20. 2
Cor. 4. 5. 1.
Cor. 3. 5. 7.
*1 Cor. 1.
24.
*Act. 8. 18.
20. 2 Cor. 3
17.
†Extra. de
Major et o.
bed. vnum
sanct.

in them. But Papists have also for their rules of faith, Apocryphal books and fables, wherein are many open lyes and vnreconcilable contradictions against the Prophets, as Tob. 12. 15. compared with Tob. 15. 18. 1. Maccab. 6. 16. with 2. Mac. 1. 16. 2. Mac. 1. 19. with 1. King. 15. Judith. 9. 2. 3. with Gen. 49. 9. 6. Elth. apocryph. 12. 5. 6. with Elth. can. 6. 3. and 3. 2. Elth. apoc. 11. 2. with Elth. can. 2. 16. besides their Popes determinations for making and worshipping of similitudes or images, of silver and gold, wood and stone, hethenlike: for having the worshipping of God and scriptures in a barbarous tongue which the people understand not, and many the like; are expressly contrary to the commandments of God; as any man of common judgment may evidently perceiue; yea & some of their Popes have repeled the decrees one of another; as before hath been manifested.

Eightly, The summ of our faith learned from holy scriptures, is to trust on God and Christ alone for mercy and salvation; not on creatures, as Angels, and souls of men, nor on our selves or humane merits: whereby we resting on God, have, and doo profess to have full assurance of our salvation; and so have peace of conscience, in life and death. But Popish faith learned by tradition, teacheth men not to trust on God and Christ alone, but on the intercession of creatures, and Pardons of Popes, and on their own merits also for salvation: whereby their consciences accusing them, they neyther have nor profess to have such peace, by full assurance that they are heyres of God unto salvation, as verily they rage against this truth; as against an heresie.

Ninthly, The holy scriptures which we rest vpon, are of such power and authority that many thousands in their ages have given their lives for the defense of them, and of the things taught onely in them; yea even hereticks have dyed for things which they have erroneously thought to be in the scriptures reveled. But for Papists, they cannot shew many (if any) that have vwillingly given their lives for such doctrines as have onely bene taught by men & by unwritten popish tradition, and not in their judgment by the propheticall and Apostolicall scriptures.

Tenthly, the Holy scriptures which are the rule of our faith, have prophecies of things to come, and due accomplishments of the prophecies as they were foretold: whereby we are confirmed of the truth and infallibility of those writings. But the writings of Doctors, Councils; Popes, on which Papists rely, are destitute of this confirmation. Neyther dooth the Pope use to prophesie; though it were necessary, if he would as Christs vicar obtrude his own decrees for diuine oracles, seing the testimony of Iesus is the spirit of prophesie, as the Angel sayd Rev. 19. 10. Nay rather the prophecies of scripture plainly foreshew the Church of Rome to be the whore of Babylon, and her Lord the Pope to be Antichrist. Which he fearing it wil come to light, forbiddeth therefore his subjects, the reading of Gods book.

Eleventhly, Papists themselves are forced in disputing against Iewes (which were once Gods church, and from which they themselves with

*Ioh. 10. 29
Rom. 8. 38.
39. Luk. 10
26. and 12.
32. Heb. 10,
22.

†Rev. 13. &c.
17. &c.

us received the books of Moses and the Prophets:) to use onely the holy scriptures and propheties to convince them: for their Romish church & traditions, the Iewes doo not regard. With these scriptures the Papists
 Mr. I. A. doo rightly think the Iewes are sufficiently convicted. Even so doo we
 sect. 4. 43. much more, (having the scriptures of the new Testament added to the old) rightly hold it sufficient to convince the Papists by the written word, which they acknowledge to be of God: and they have no more reason to refuse this and draw us to their Popes decretals, then the Iewes have to refuse the Bible, and draw men to their high priests, Rabbies and Thalmuds: or the Turkes, to their Alkoran.

12. Finally, grace, wisdom, and divine majesty appeareth in the holy scriptures, to all that read them (except they have a reprobate sense) even by the confession of our adversaries. But no such wisdom grace or majesty appeareth in Popes decretals, more then in other humane writings: yea they are full of ignorance, grossnes, barbarisme, error, favouring of the Popes private spirit; as any of understanding (unless they be the Popes bondmen) will confess: and no singular grace appeareth in them, more then in the books of H. N. or Alkoran of Mahomet. For all which and sundry other like reasons which might be alleged: every reasonable infidel whom God will save, will rather incline to our grounds of ancient Christianity; then to the other, of late Iesuitisme or Popery. Let him that readeth consider, and give sentence.

By this which hath bene written, you may see (M. I. A.) that we fly not for proof, to our privat spirit, as you often slander us: but we say a Papist may be convinced by the wisdom and majesty of God shining in the scriptures (and other arguments forementioned,) more easily then an Atheist can be convinced by the wisdom and majesty of God shining in the creatures. And if this later were sufficient (by the Apostles testimony) to condemn the heathens: the former must needs be more sufficient to condemn you: especially seeing you confess the scriptures to be of GOD: whereas the Atheist will not confess the world to be of God: and yet you dare not abide the trial of your religion by this book of God, without your own traditions and decrees also. Whereas if you graunt a Turk to be tried by the Bible and his Alkoran; or a Iew to be tried by the Prophets, and his Thalmud, you will betray all Christianity.

And when one ask you a reason why you beleeve the scriptures or any doctrine to be of God: you answer that **extrinsically** (that is outwardly) and in respect of your selves, it is because your church (that is the Pope who is head of your church) telleth you so, and not by your own private spirit. Which is, as if one should ask, why you beleeve the sun to be the light of the world, and you should answer **extrinsically**, because the Pope tells you so, and not because of any private sight or discerning in your own eyes. Ask you agayn, whether you know the Pope to be a man of God, furnished with his grace and spirit, that he cannot deceive you. You answer, **we hold not, that the Pope is necessarily**
 induc

† Rom. 1. 26.
 &c.

† S. 91. pag.
 121.

† S. 185.
 P. 141.

indued with Gods holp grace: for in matter of fact he map spn as wel as any other. Ask you agayn, how then you trust such vile ungracious Popes as many have been, (by your own mens testimony?) you answer, "you hold, the Pope hath a necessary assistance of the holy Ghost, as he desines *ex cathedra*, (out of his chayr,) as the head of the church. Ask you a proof of this paradox: and you cannot bring any one line of Gods holy scriptures to confirme it; you can neyth'r find the Pope nor his chayr there mentioned, any more then Mahomet or the *Alkoran*. Then you flee to late humane testimonies, of Doctors, Fathers, Councils, vvhich also you vvrest. Yet ask you, vvwhether those Doctors vvvere necessarily indued vvith the spirit of God, & could not err & deceiv you. You dare not say this, nay in deed you deny it, whiles you refuse any doctrine or expositiō givē by Doctor, Father or Council, vvwhich the Pope approves not of: and this is ordinary to be seen in your books. Follow you now still, vvpo vvhat assurance you say, & it is, your Pope is Christs vicar, & cannot err *ex cathedra*, because himself sayth so. And this is to make him a God. For onely God is the ground of truth, on whose word al creatures should rest. And so by this argumēt alone, if there were no more, your Pope is proved to be that mā of syn which exalteth himself above al that is caled God; & you are of those vvpon vvhom God hath sent strong delusiō to beleevē lyes, as the Apostle prophesied. 1. Thes. 2. 4. 11. Besides it is against al reaso to take a mans witness of himself. The law of God and Christ is against it; the law of mā cōdemns it. *Nemo in sua causa testis esse, vel ius sibi dicere possit.* l. Generali. C. Ne quis. & 2. q. 1. C. de manifesta.

Ibidem.

Rom. 3. 4.

Isa. 44. 9.

Ioh. 5. 31.

Behold M. I. A. this third time I have vvritten unto you, God by me warning you of your fearfull estate. Take heed, and despise not the mercy of the Lord, calling you to repentance. Be not unsensible of your calamity & extreme peril, as he that sleepeith in the midds of the sea on the top of the mast, and sayth, they have stricken me, but I vvvas not sick, they have beaten me, but I felt it not. To day if ye vvil hear the voice of God, harden not your hart, least he swear in his anger, that you shall never enter into his rest. My prayer shalbe against your evil; and that you may finde mercy unto life, it such be the vvil of God, Amen.

Pro 23. 34

Psal. 95.

From Amsterdam the 6. of November 1613.

Your freind that vvisheth your vvelfare,

Henr. Ainsworth

I. A. his 4. and last writing to H. A.

To his loving freind Mr Henry Ainsworth the freind

At Amsterdam.

Mr D. Ainsworth

A small hope have you in deed of the former, viz. the desense of the truth, as you graunt you have of the second vvindement of yours, viz. my conversion. For trust me your allegations, your vvoores are so weak, though many in vvill,

Na 2

187

Her name
was Har
phastes if I
well reme-
ber.

ber, that I wonder that he that professeth himself to hunt after the light onely, should content himself so in the dark like Senecaes poore blind woman who accounted all others to be blinde, and that onely she did see. But if you would as well have taken paines but even to have summed my reasons and proofes faithfully, as you vainely re- peate so often your owne: Mine and yours indifferently paralleld would have manifested long ere this the truth. But you conceale so my proofes, and so magnifie your owne, that it is no wonder your se- ctaries prize your as things of worth; when in deed they are but gaudie glasse, and plaine Bristowes stones in stead of Diamonds. And therefore as I remit you for all your slight replie to my former an- swer in so many sheates of paper belivered, so I remitt your audito- rie, but to compare both for their satisfaction and manifestation of the truth if they bee intelligible. It being a tedious thing to take so often such fruitless paine, as to plough in so many sheetes the bar- raine sands. A short answer especially being not compatible to ma- ny unjoyned and scattered citations, were not your vanitie therein sufficiently unmasked in the former. And since you doe confess to bee tyred, as indeed I professe I am, but to reade your slight stuff, I shall content my selfe to point out how you have satisfied me in no one point, referring my selfe to my former defence, which doth, and shall stand in force for ought therein that you can justly oppugne.

To the first of mine wherein as I shewe that your reasons va- nish of themselves, you keepe a greate pudber to no purpose; Rate you overthrow your selfe graunting the unwritten word of God to deepe controversies, & that the law must bee explicated by Priests. For as traditions, the unwritten word are included and implied in the written word, or belonge to the explication or performance of the same; so also fasts, feasts, and ceremonies of the Church are virtu- ally included in those generall precepts and prerogatives of the Church as I expressed in my former. Now to add that which is gathered thence, or to explicate that which is included is not contra- rie, as you doe in your replie not obscurely confess as I show in my 12. parag. as also the 16. & 17. parag. is to answer. Where as you charge me that you have often answered that which I object parag. 20. I referre to the indifferent reader. But verily I male speake and not from my own judgment, that your writings deserve no an- swer.

I answer, Apostollicall traditions are to be taught as the word of God and to be expounded, what them.

In answering my first reason same you would repaie me with a spiloguie of your owne, seing that which is known for Gods word is the rule of faith, which I denie not. But holie scriptures are knowne for Gods word, which in your sense I denie. For they are not known by themselves but by tradition, and the authoritie of the church; For many parcells of scripture have bene doubted of by those

those that bragged of the spirit of God to discern scripture; And you neyther save your self from an infinite process in that kind, & if you could doe that, how can you prove the whole Bible to be canonical, as I have proved?

In my 32 parag: I fullie satisfied your tortured places; and if I doe leave out some places it is in that they are virtually answered in other places expounded; For if a man should examine each place you bring, wee should never have an end.

And if the scriptures bee as cleare as the Sunne to be distinguished, it followes that they must bee knowne of all, if you saie of all his, you doe petere principium, since everie one will pretend to bee his: I See 113.
proved also by the authoritie of S. Aug: that scriptures in Act. 2 & to bee knowne to others, requireth necessarily the authoritie of the Church, to which as to verie manie places more, you never answer.

You wrong your self, and not I you, since you give just occasion to me to retorne the guide of your religion your privat spirit; for the word aply befits your grounds as I prove effectually; and I doe convince that our faith is not subject to any such circular vagarie, I resolving my religion into no other grounds then St. Cyp: did his, S. 151, 152.

55. And you might see if you would that the Pope doth not make what he wil a matter of faith, but onely doth declare it, parag: 69, See from the 113. to 153. left unanswered.

And to what end should I answer him, that never answered me as I did procede; but onely by snatches which is not to answer me, but his owne phantie and to fight with his owne shadow? that vilefies the holie Fathers as earth and ashes? that allowes of no rule of scripture, but what his private spirit prefers? That condemns and contemnes the name Catholike as a new idle upstart phrase? What shall I deem of him but as one that sits in cathedra pestilentia ready to avoide, or denie any thing, and willing to pervert others?

As for your motives, to propose which onely, is not to answer mine, I referre my selfe to the iudiciall and indifferent reader to compare both together; see par: 109. 120. 121. 122. 153. where I show how you build on sands and spyders webbes; and how we ground our selves on the firme rocke, and of those true notes of the ancient Fathers did defend themselves from hereticks, see from 115. to 135. &c. Therefore since there is nothing in your present that is not abundantly cleared in my former: I desire you if you will further procede that some waile my last answer and yours, may be set downe word for word: Or if you think not convenient, to avoide prolixitie hereafter, I desire you set downe all that shall bee spoken or answered in forme onely; Which proceeding will clear more the question in one quarter of an hower, and in a quarter of paper, then this kind of discourse and dilating will doe in a quarter of a peare and in a quire of paper. And thus having answered yours received about the beginning of June 1614 I end, desiring God to give you true humilitie to im-

which yet is found & beleaved as an article of your beleeif.

See the preheminnence given to S. Paul by you, answered in C. Bellar: as also see those canonical. bookes deduced that you term Apocryph.

brace the truth no doubt in your understanding seen: *June 1614*

Your well wishing friend
John Aynsworth

And that many things to bee beleebed are not taught expressly in the written word, I have oftē instanced, as the Sabbath on Sunday, the Apostles Creede, the receiving fasting, kneeling and not sitting, eating of strangled meates, see paragi 92.

The Conclusion.

BEcause I am not villing to strive for the last wyord, I cease further writing about these matters, having nothing of weight left for to refute any more, seing my opposite thus giveth over, I am content, that not onely Mr. John Aynsworths last answer (as he desireth,) and mine, but also that all the passages between us, be set down word for word, for any that please, to see and compare. Am willing also to answer (as God shall give me means) unto whatsoever Mr. John Aynsworth shall further set down in form onely, as he speakeith: leaving the things that have passed between us, to the indifferent censure of the judicious reader.

Henry Aynsworth



Faults escaped in the printing.

Pag. 5. line 3. for *maister spings*, read, *maister springs*.

Pag. 65. line 8. before the end, read *Prov. 8. 8. 9.*

Pag. 68. line 11. for *of Christ*, read *of Christs*.

Pag. 108. line 17. for *in the same*, read *in the Sun*.

Pag. 139. line 1. for *if it be proved*, read *if it proved*.

Pag. 141. line 4. before the end, for *before their as there*, read *before them as there*.

Pag. 151. line 6. before the end, for *law, ever*, read *law, as ever*.

Pag. 181. line 6. for *Gods words wryath*, read *Gods wrath*.

The end.

